

Calvinist Contact

An independent Christian weekly

October 14, 1988/44th year of publication/No. 2136

Evangelicals seek growth to the year 2000

Bert Witvoet

TORONTO — Evangelical churches in Canada will be encouraged to make a special effort to recapture for Christ ground lost in past decades of increasing secularization. Vision 2000 Canada, which grew out of a task force of the Evangelical Fellowship of Canada, is developing a nationwide evangelism strategy for reaching all of Canada throughout the 1990s.

Vision 2000 is not a "how to"

Thinkbit

"Today's sermon is meant for the sleepers," said the pastor. "The rest of you can lay back."

Frison saws and proverbs

program of evangelism, nor is it an attempt to replace or duplicate any existing denominational programs currently in place. It is a concerted effort to co-ordinate resources to mobilize Canadian churches for renewed efforts for growth up to the year 2000 and beyond.

In May 1987, *Calvinist Contact* reported that Vatican City was planning a huge evangelism program for the end of the 20th century. According to an EP News Service story then, the Catholic Church "wants to give Jesus Christ a 2,000th birthday gift of a world more Christian than not." It appears that evangelicals in Canada have a similar birthday gift in mind.

See EQUIP -- p. 2.

Dunnville twins doubled their parents' faith

Bert Witvoet

DUNNVILLE, Ont — It was a special day for Tanya and Teri VanderHeide on Saturday, Oct. 1. The Dunnville twins, also called "the miracle twins," celebrated their first birthday. A year ago they were born four months premature, together weighing barely three pounds.

McMaster University Medical Centre in Hamilton had never had twins that small survive, and doctors told the parents that the twins might die. But survive Tanya and Teri did, even though their birth was followed by long hospital stays and six months of anxiety on the part of their parents, Christine and Bill. Teri underwent delicate heart surgery

and Tanya had three brain operations.

Friends of the VanderHeides were quoted as saying that it was a miracle that Teri made it, and a double miracle that Tanya did. To date, Tanya weighs 15 pounds and Teri 14. Their corrected age is eight months.

According to Bill, the six months of crisis were characterized by tremendous support from the Dunnville Christian Reformed Church and by a lot of faith in the Lord. "We truly put our trust in him," Christine admits that there is a special bond between the family and the twins. The VanderHeides have three other children, Mark, 12, Kimberly, 10 and Brian, 8.

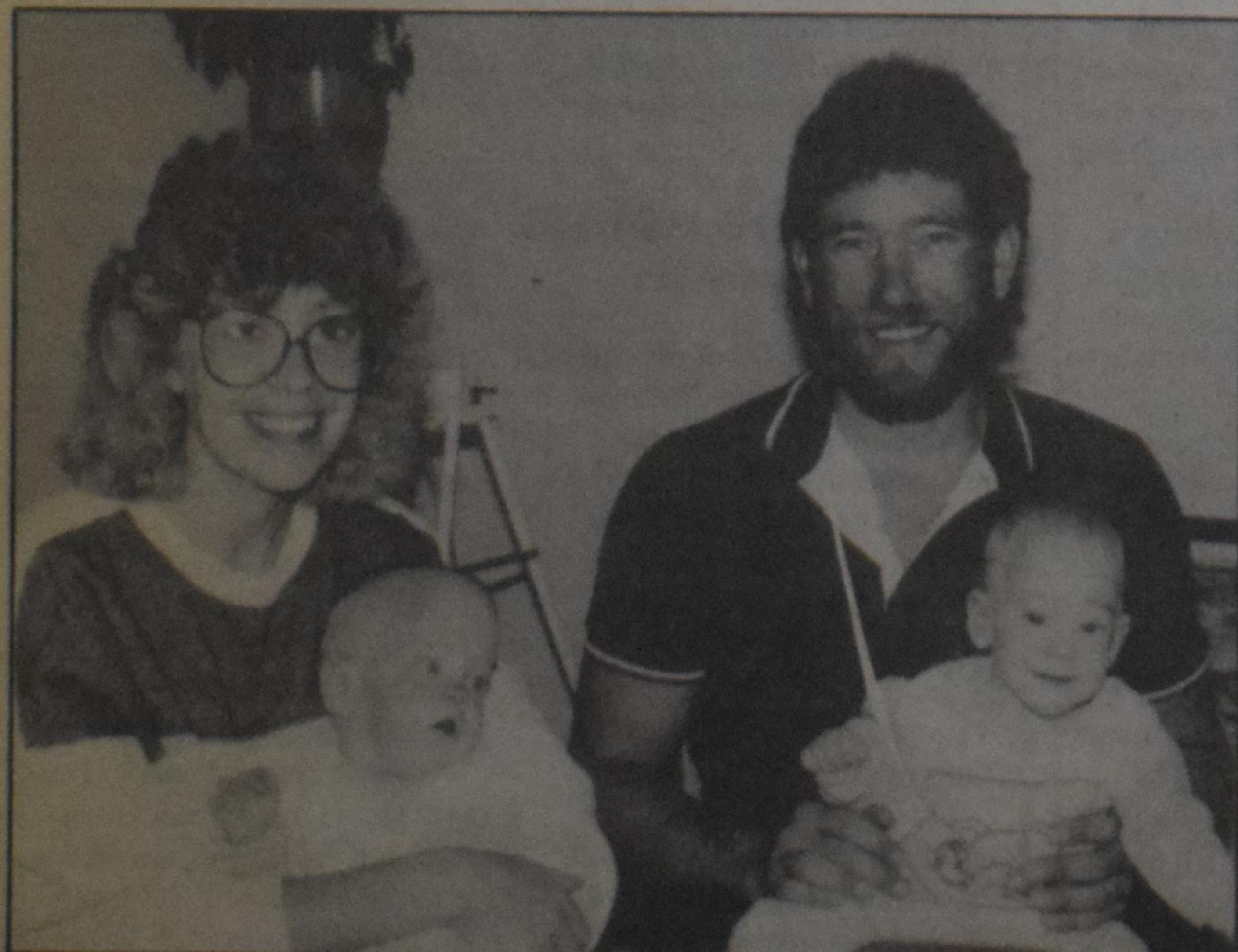


Photo: Bert Witvoet
Christine with Tanya and Bill with Teri

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Powerful interfaith testimony supports Borowski



Photo: Dave Bonner

Joe Borowski: fighting for legal rights for the unborn

Bob VanderVennen and Marian Van Til

OTTAWA — A coalition composed of a broad range of faith communities, 10 in all, was awarded "intervener status" in the Oct. 3-4 Supreme Court hearing of the Borowski case.

Joe Borowski, a Manitoba pro-life advocate, launched a case in 1987 to challenge a Saskatchewan Court of Appeal ruling that the Canadian Charter of Rights and Freedom's protection "for everyone" does not apply to unborn children.

The Interfaith Coalition on the Rights and Wellbeing of Women and Children drew up a 10-page *factum* which strongly supported Borowski's view that the unborn deserve legal rights.

Particular insights

The coalition was made up of representatives from six Christian groups (Christian Reformed, Baptist, the Evangelical Fellowship of Canada, Pentecostal, Roman Catholic, Greek Orthodox), Jews, Hindus, Muslims, and the Anishinabe Elders of the Ojibway Cultural Foundation. Gerald Vandezande of Citizens for Public Justice was an advisor for the Christian Reformed Church, the Canadian Conference of Catholic Bishops (CCCB) and the Evangelical Fellowship.

Each faith group could contribute its particular insight into the issue. That allowed the CRC to cite its 1972 synodical decision on abortion, the Council of CRCs in Canada's statement of 1983, and excerpts from the church's *Contemporary Testimony*. Some of that input was included in the final brief. (See excerpts from the *factum*, p. 2).

Each group could also file individual statements with the Court, exhibiting the group's own distinctive viewpoint.

That assured that none of the coalition members would be limited to the statements agreed upon by the group as a whole.

Such additional statements were thought to be helpful not only for what they said, but because they showed the court that the coalition's pro-life statement was not merely a "bandwagon" one, but a matter which has been given careful thought by members and leaders of the various faith groups represented.

Charter recognition

"Our general purpose was to support the excellent case presented by the lawyers for Mr. Borowski that unborn human beings benefit by full legal recognition under the Canadian Charter of Rights," said Archbishop James Hayes, president of CCCB. "We [added] some important considerations arising from religious values recognized by the Charter."

When the Supreme Court struck down Canada's abortion law in January, it made a decision regarding the rights of pregnant women. The

See ALL -- p. 2.

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84-year-old Grada Lieverdink is on her third book. p. 10, 11
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Approaching your dying neighbour
Letters on homosexuality

The Interfaith Coalition on the Rights and Wellbeing of Women and Children

As explained in our news story "Powerful interfaith testimony supports Borowski," the following brief was presented at the Supreme Court of Canada.

Each member of the Interfaith Coalition shares the following beliefs as fundamental tenets of their faith:

- a) that all human life irrespective of the stage of development has transcendent value, worth beyond merely human valuing;
- b) that all forms of human life are sacred as created in the divine image, and have the right to be respected and protected by law;
- c) that society has the right and the duty to do justice and protect the weak and the vulnerable; and
- d) that where life is in question, there must be a presumption in favour of the maintenance and protection of life.

The members of the Interfaith Coalition, although religiously and culturally diverse, share the view that there are transcendent objective truths, truths which are beyond human arbitration and are not subjective or relative. The Interfaith Coalition will file, in its book of authorities, literature setting out the relevant beliefs of each Coalition member.

The sanctity of all human life

The inviolability and sanctity of all human life is a fundamental concept of our legal, political and religious system. All human life, as created in the divine image, is of supreme value and is worthy of constitutional protection. It is respectfully submitted that the sanctity of human life from the moment of conception to the moment of

natural death finds its historical roots in Canada's philosophical and religious heritage. Because of this heritage, all human life is recognized as being of special value and worthy of protection, and there is a presumption in favour of life.

Interpretation of the Charter

It is respectfully submitted that the Canadian *Charter* of Rights and Freedoms should be given a generous interpretation, aimed at securing for everyone the full benefit of the *Charter's* protection. When doubt arises as to whether an exception to the fundamental right or freedom is authorized by the *Charter*, doubt must be resolved in favour of application of the *Charter*.

It is further submitted that specific *Charter* guarantees must be interpreted in light of the entirety of the rights and freedoms protected and with a view to the larger objects underlying the *Charter*, the historical objects of the concepts enshrined, and the other rights and freedoms guaranteed in the *Charter*. The *Charter* must be read and interpreted as a whole.

The preamble

The preamble to the *Charter* reads as follows: *Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:* It is respectfully submitted that the preamble to a constitutional enactment can play an important role in clarifying and supplementing

the substantive provisions of the constitutional document. It is respectfully submitted that the preamble expresses the fundamental values which underlie Canadian society and the more specific rights and freedoms guaranteed by the *Charter*. The rule of law is the basis of our legal system. The supremacy of God, and therefore respect for life, is the basis of our moral system, and is reflected in Canadian society and in our legal system. The concept of the "rule of law" is more readily understood and applied than the concept of the "supremacy of God". However, the complexity in understanding and applying the concept of the supremacy of God should not cause it to be discarded as vague or unhelpful. Both concepts point toward our philosophical and legal tradition, which upholds objective truth and the sanctity of all life. It is submitted that the courts must breathe life into the recognition of the supremacy of God in the preamble.

Like the rule of law, the supremacy of God is a fundamental aspect of Canadian society and the Canadian polity and should be expressly recognized and applied by the courts in interpreting and shaping the fundamental rights and freedoms guaranteed by the *Charter*.

In stating that Canada is founded upon principles that recognize the supremacy of God, it is submitted that the *Charter* is acknowledging the genuineness of God's supremacy and, with that, the sanctity of life which is central

to religious doctrine. Because the sanctity of all life is inextricably linked to the concept of the supremacy of God, it is therefore respectfully submitted that "everyone" in sec. 7 and "every individual" in sec. 15 includes the unborn child.

Freedom of religion

Section 2(a) of the *Charter* guarantees to all Canadians freedom of religion: *2. Everyone has the following fundamental freedoms:*

(a) freedom of conscience and religion; It is respectfully submitted that among the beliefs recognized and protected by sec. 2(a) of the *Charter* is a belief in the sanctity of all life, a belief based upon the supremacy of God.

It is respectfully submitted that the *Charter* should be considered and interpreted as a whole, consistent with the preamble and the entirety of the rights and freedoms guaranteed. It is therefore submitted that the respect for life manifested in fundamental religious and philosophical tenets, the inviolable rights of the human person which underlie the freedom of religion, and the preamble to the *Charter* should together guide the court to adopt an interpretation of the rights guaranteed by sec. 7 and sec. 15 of the *Charter*, to include life at all its stages.

Section 26 of the Charter

Section 26 of the *Charter* reads as follows: *The guarantee in this Charter*

of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada.

It is respectfully submitted that the sanctity of human life and the interest of society in protecting the unborn child are long established in Canadian law. It is respectfully submitted that the *Charter* should not lead to a wholesale abrogation of the long established rights of the unborn child and the state's interest in those rights. If the unborn child is not entitled to the full degree of constitutional protection guaranteed by sections 7 and 15 of the *Charter*, it is submitted that this court should expressly recognize, through sec. 26, rights of the unborn child which merit protection in the face of sec. 7 and sec. 15 rights of the mother.

Section 1 of the Charter

It is respectfully submitted that a finding that the unborn child has rights worthy of constitutional protection would still permit the court to address the balance between the rights of the mother and the rights of the child. Section 1 of the *Charter* expressly recognizes the balancing process necessary in the application of and interpretation of rights guaranteed by the *Charter*.

Note: We have changed the technical phrase "child *en ventre sa mere*" to "unborn child."

All human life sacred

... continued from page 1. Court recognized that it had dealt with only one side of the coin, and that the rights of unborn children must also be

addressed. So the Court has heard the Borowski case which asked it to rule that unborn children have the same legal rights everyone has after birth.

The Court heard the coalition's submission, as well as submissions from other groups, some "pro-life," some "pro-choice." It may take as long as a year, however, for the Court to deliberate the issue (behind closed doors) and announce its verdict.

The nub of the coalition's *factum* was based on section 7 of the *Charter* of Rights and Freedoms, and on "the right to equal protection and equal benefit of the law without discrimination because of age or mental or physical disability as guaranteed by section 15 of the *Charter*."

The argument was based on the view that all human life is sacred, created in divine image and of supreme value. The *factum* asserted that "the sanctity of human life from the moment of conception to the moment of natural death finds its historical roots in Canada's

philosophical and religious heritage." The brief quoted a statement from the preamble to the *Charter* of Rights which says that "Canada is founded upon principles that recognize the

supremacy of God and the rule of law." That being the case, the Court was asked to "breathe life into the recognition of the supremacy of God in the preamble."

Equip the saints

... continued from page 1.

Toward its goal of revitalizing and mobilizing the Christian community in Canada for evangelism, Vision 2000 Canada has identified seven crucial growing factors that must be addressed: Prayer, Data/Research, Urban, Semi-Urban/Rural, Media/Proclamation, Equipping for Outreach and Youth.

Over 95 church and parachurch leaders in Canada have joined together to form strategy groups designed to tackle these seven areas.

"We must equip the saints for the work of service." This was how Alan Andrews, Canadian Director of The Navigators and Director of Vision 2000 Canada, voiced the need for churches to be encouraged and enabled to reach out.

"We must re-think how we communicate," he said, "so that we are not constantly speaking down to a broken society in a judgmental tone. We must communicate in a way that shows our love and care and concern, that is consistent with the gospel and the reality of sure judgment to come if we don't repent."

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Pressreview



Carl D. Tuyl

Monsieur has rung the bell. Like a nervous first-time father. He did not quite know when to start. But yes, he pulled the plug on the House of Commons. And we're off to this wonderful democratic exercise: an election campaign. Hold on to your hats; there will be a lot of hot air blowing.

★★★★
All that glitters is not gold. The whole country went from "Himmelhoch jauchzend to zum Tode betrübt" in a matter of days because some person on the other end of the world appeared to have used some chemical boosters to assure himself that he would run faster than anybody else — and make a few cool million of smackeros in the process. I was supposed to be embarrassed about that? Fat chance! You know what I am ashamed about? I read that day that worldwide, 500,000 children annually go blind because of malnutrition.

★★★★
John Turner did not need any steroids to get off to a flying start. He launched his election campaign with all wheels spinning and a whole Liberal program microwaved and ready for consumption. It recalled the days of Monique Begin who, if given half a chance, would have included homemakers in the Canada Pension Plan. Turner took up where she was forced to leave off, and promised stay-at-home mothers their due rewards. That and other assorted goodies were served up as the main Liberal course for the next few months. How much would it all come down to when the zipper on the nation's pocketbook had to be opened? Eh, eh, eh, we haven't quite

figured that out yet. Computers were down, I guess.

★★★★
Turner also did a "poor-me-performance" in Winnipeg where he told the faithful that big business wasn't supporting him because he was against free trade. Maybe Turner should take a leaf out of Flora MacDonald's book. Flora once asked her supporters to send one dollar to her campaign headquarters. If I remember well it was quite a successful effort. People like politicians who ask for one dollar. By the way, did you know that Justin Trudeau, His Majesty's oldest son, just celebrated his 16th birthday? Where did the time go? When Turner was in Montreal, Justin shook hands with the Liberal leader and said, "I believe you know my father."

★★★★
Monsieur Mulroney had his moment of glory on the podium of the United Nations assembly hall. Polished, and perspicuously reminding the delegates of Canada's role in the UN peacekeeping efforts, he lobbied for a seat on the Security Council. He did a lot of back-peddalling on the issue of apartheid, which has puzzled some political observers.

★★★★
Alberta's Premier Donald Getty prefers Kentucky Fried Chicken over Poulet Frit a la Kentucky and he let his preference be known in no unmistakable terms: he doesn't want the *poulet* rammed down his throat or words to that effect. The premier was afraid that Albertans, who would not know *la plume de ma tante* from a roasted corn cob (Anglophones that is), would

have no chance to find a place in the Royal Mounted Police.

★★★★
An opinion poll established that most young Canadians have a high regard for police, believe in God, and look forward to being happily married. But they have little faith in newspaper executives, even less in religious leaders and less still in political parties. God and the police topped the popularity poll. Not a bad omen for our country.

★★★★
From this place a tip of the hat and a well-meant thank you goes to the member for Vancouver Centre: Pat Carney, who worked hard in spite of her arthritis, and now finds it impossible to continue.

★★★★
Dukakis and Bush debated on TV. The outcome: no hits, no runs, no errors. One well-known columnist, Leonard Larsen, proposed to forget about the whole costly campaign and decide the thing with the flip of a coin.

★★★★
Gorbachev pulled a fast one by assembling that country's excuse for a parliament at a moment's notice. With every possible opponent in disarray because of the emergency nature of the session, Gorbachev got rid of a lot of the staunch old guard who considered *glasnost* and *perestroika* in the same manner as they thought about communicable diseases.

★★★★
Western countries are already in a diplomatic tizzy about delegations to the funeral of emperor Hirohito who has not died yet. Veterans

organizations are protesting high-level representations and are generally more in favour of sending nobody. If a delegation has to be sent, they vote for the cleaning lady on the night shift at External Affairs.

★★★★
Oh, oh, these Episcopalians. Episcopalians are Anglicans who eat hotdogs and hamburgers and live in the U.S. of A. They went and did it: appointed a woman as bishop. A black to boot. "Not nice chappies," said the Rt. Rev. Graham Leonard, third-ranking prelate of the real-honest-McCoy-Anglicans in good old England, where bishops are required to be of the masculine gender. And know how to play cricket, I guess.

★★★★
The French had yet another election. This time for district councils, which, I imagine, are somewhat like our regional bodies. Anyway, the French thought it not important enough to spend time with on their Sunday off, and half of the population did not show up at the polls. *C'est la vie, n'est ce pas?* The negotiations with the Canadians about who will catch which cod and where resumed in Paris with the usual niceties, I presume. The fish had no vote.

★★★★
Masked radicals, German

leftists and many people from Asia and Latin America rioted in West Berlin to protest policies of the World Bank. The bank gave Argentina \$1.3-billion U.S. in new loans and announced it would spend an additional \$3.8-billion over the next five years in assistance to Third World countries who together now own \$1.2-trillion. Which is indeed an obscene figure. How come the loan officer at the bank looks with so much suspicion at me when I come to ask her gracious consent for a \$1,000 advance on my tax return to put in an R.R.S.P.? People who can lend \$1.2-trillion should not even have to be asked for an eeny-weeny \$1,000. That much should be right on the counter for the customers like peppermint candies in the restaurant when you pay your bill.

★★★★
And then there was this fellow who excitedly reported some of the swimming competition from Seoul. He declared one of the participants to be among the world's best breaststrokers. There is something funny about that, isn't there? Or is it just my suspicious mind?

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C.C. subscriptions/advertising rates increase

A cost analysis has shown that since the last subscription/advertising rate increase (April 1986) the expenses associated with the production of *Calvinist Contact* each week (production, printing and distribution) have risen dramatically on a cost per issue basis. In order to avoid going into debt, we have decided to increase our rates, **EFFECTIVE IMMEDIATELY.**

Subscribers, please note:

New rates now in effect are:

	Canadian subscribers	U.S. subscribers
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Photo added	\$15.00 extra
All other classified and display ads	\$10.00 per column inch

We feel that the increases are modest and necessary in order to continue providing our readership with a weekly that both informs and reforms. Thank you for your co-operation in the past.

Stan de Jong,
Manager

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Obituaries as testimonies

One of our readers asked us if we had ever considered changing the format of our obituaries. She sent us a sample of how Mennonites announce the passing of their loved ones. The *Mennonite Brethren Herald* even commented on how their obituaries function (Aug. 19 issue):

We see the obituaries as faith stories. For this reason we cut back on the list of in-laws, brothers and sisters and concentrate on the spiritual pilgrimage of the individual who passed away. Often there is great inspiration in a few lines: "She kept the faith to the end"; "In his last days he sang hymns and repeated over and over how good God was." Such statements have deep significance when they come at the end of a life marked by government oppression, starvation, economic hardship, the loss of children or long-term disease.

Obituaries are one way in which the torch of faith is passed from one generation to the next. At the end of our lives, may it be said of us, too, that we kept the faith.

What the obituaries in the *Herald* also do is give information about the person who passed away. When and where he or she was born, where he worked; how she died.

In contrast, obituaries in *Calvinist Contact* say very little about the person who passed away. Most carry a text to comfort the bereaved, the name and age of the deceased, a list of relatives with place names, the time and place of the funeral, and an address to send cards to. The focus is on those who stay behind, not on the deceased.

We thought it good to draw the attention of our readers to this. It's not up to us to change the format of obituaries. But on the other hand, it should be acknowledged that most obituaries follow the pattern of previous ones. The idea seems to be that this is the way we do things in *Calvinist Contact*. It need not be that way.

If some of our readers want to use a different format, provided it does not become lengthier in the process, they are welcome to do so. If they want to tell a little more about the deceased in two or three lines and a little less about themselves, that's fine with us. We must realize, of course, that by doing so we break out of our, not necessarily biblical, tendency to minimize the significance of the

person. Dare we in our obituaries, too, acknowledge that, though unworthy, we are not worthless?

To help the reader visualize the difference, we print below a comparison between a present obituary and a possible future one.

Present obituary

"For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God." (Eph. 2:8)
On June 23, 1988, the Lord called home,

JOHN VANWENS

at Faith Manor, Holland Christian Homes, Brampton, Ont.
Beloved husband of Anna VanWens (nee Boer).
Dear father of:
Laura & August Smid — Newcastle
Peter & Mary VanWens — Edmonton
Joan & Harry Berg — Hamilton
Dear grandfather and great-grandfather of 12 grandchildren and 3 great-grandchildren.
The funeral service was held in the Grand River Chr. Ref. Church on Monday, June 26, with pastor E. Schip officiating.
Home address: 12 Flower St., Grand River, ON M2V 3S6

Future obituary in C.C.?

John VanWens passed away on June 23, after a brief bout with cancer. Born Oct. 3, 1908, in Assen, the Neth., he was a mechanic for most of his life. He loved gardening and playing the guitar. John spent much of his retirement years visiting the sick and making toys for his grandchildren. He is remembered as a quiet, kind and thoughtful man. His favourite Bible passage was Ephesians 2:8 "For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God."

John is survived by his loving wife Anna VanWens (nee Boer) and his children Laura and August Smid, Newcastle; Peter and Mary VanWens, Edmonton; Joan and Harry Berg, Hamilton; 12 grandchildren and 3 great-grandchildren. Home address: 12 Flower St., Grand River, ON M2V 3S6

The main thing is that our obituaries be testimonies of faith. And what better testimony is there than the life of one of God's saints which was made complete by the life of Christ?

BW

Letters

Unable to trust; wounds reopened

I read Mary VanderVennen's article (and Rev. Jack Vos' comments) as a sensitive and accurate insight into the subject of sexual abuse/incest. There are a few personal observations I would like to make.

First, the article and so many messages discussing sexual abuse, particularly those involving incest, fail to reveal one immense, negative result of incest and that is the *inability* the incest victim has to again *trust authority figures* and instead to fear them. During a large part of childhood a child sees his or her father as a person who can do no wrong, a person to be trusted for leadership, wisdom, love, security — especially is this expected in a Christian

father. As a matter of fact he often becomes a model through which a child learns to see God, our heavenly Father. When such trust is so horrendously broken by incest it is difficult for the incest victim to ever trust authority figures again — parents, teachers, doctors, therapists — even God.

During the process of receiving therapy from a Christian therapist and before mentioning that I was a victim of incest, this therapist said, "When I'm with you I feel sexually stimulated." Needless to say I tactfully but quickly stopped seeing this therapist. Authority figures may give an outward appearance of having it "all together" and of

wanting to be helpful, but for me they are not to be trusted. And non-victims don't understand, so no one is to be trusted.

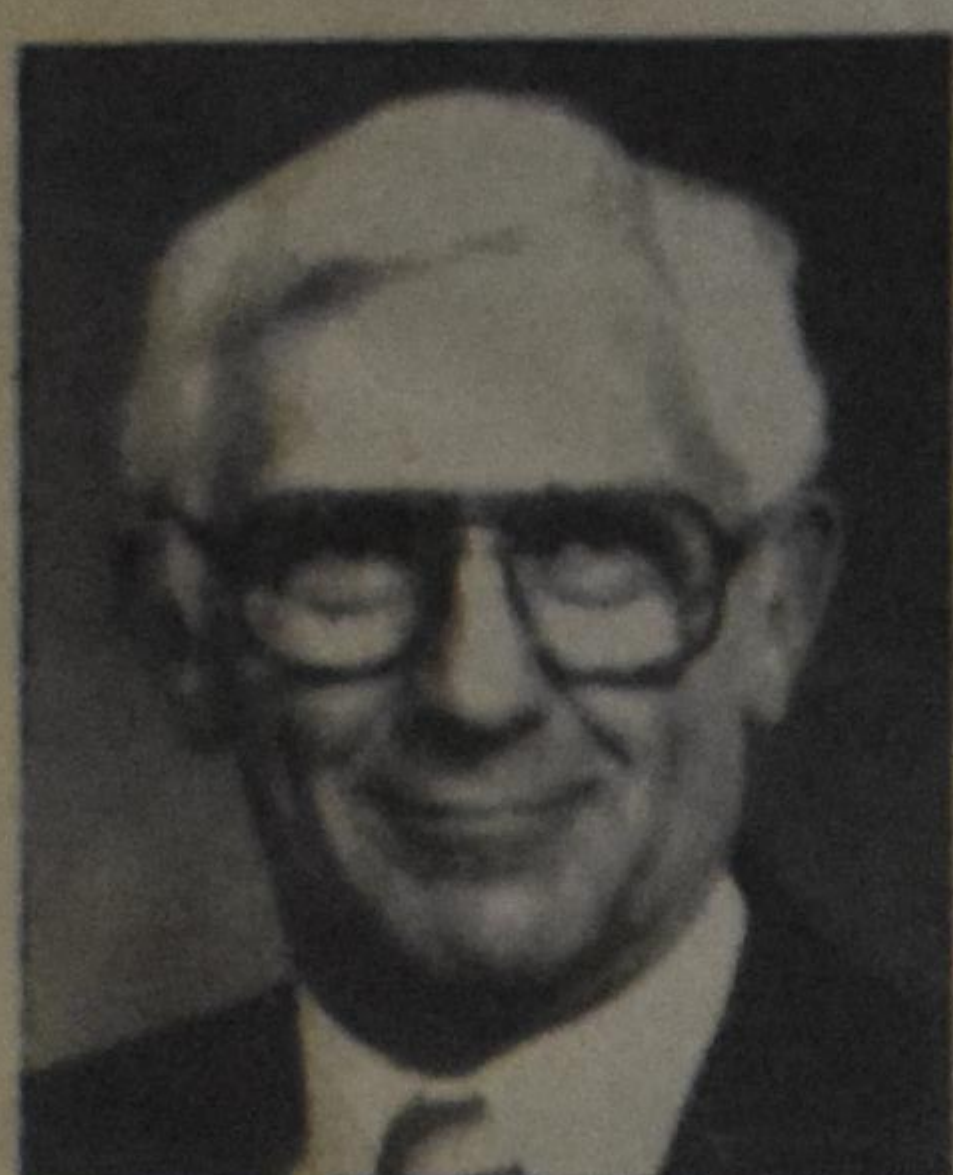
Secondly, your article suggested that to receive healing, a therapist would want his/her client to confront the perpetrator(s) to work out the problem. For me and for many victims I think this is an impossible task. No thank you. You scared me there and perhaps you scared other victims from going for help. There must be a means of healing without involving the abuser(s), especially if the activity is a thing of the past. Also, because incest is so "dirty," the victim goes through life feeling "dirty" and society sees anyone who is

or has had involvement in illicit sex to be a "slut." I must protect myself from that societal judgment and therefore won't risk exposing my past.

Thirdly, I can see the need for exposing the problem of incest in C.C., but for me and perhaps for others you have reopened some deep wounds that had healed nicely. I again feel hurt and insecure. In spite of my past I can say, I know God loves me and I am able to praise the Lord for giving me an understanding, special and loving husband and several precious children.

Another incest victim

SKYLIGHTS/WILLIAM R. RANG



A human being is a burden-bearer from birth. We carry the burdens of our sinful nature and of sin itself.

An easy yoke and a light burden

In the summer of 1942 I made my first and only attempt at working the fields for my cousin. He was a garden-farmer who grew lots of vegetables, especially beans. To get to his fields you did not walk or take a bike, you boarded a flat little boat that was propelled by means of a long pole. You put the pole into the water until it hit bottom and then you pushed. The farm consisted of a number of fields crossed by canals and ditches.

I remember that at first I didn't see much of a difference between beans and weeds. When asked to hoe, I had to look hard to make sure I didn't take the wrong plants out. For the boy from the city it was all quite confusing.

The second or third day, my cousin gave me two pails and asked me to get water from the ditches and give the plants a drink. I suppose there must have been a dry-spell of sorts. I also remember that after a few hours of this kind of manual labour my arms began to ache.

That evening I looked around in the little barn behind his house and came upon two yokes standing in a corner. The thought occurred to me that using one of these would make the hauling of water easier. So I tried both on for size and found the smaller one to be a better fit for my young shoulders. Yes, it was an easy yoke; it suited me well.

It wasn't until some years later that the words of Jesus (Matthew 11) reminded me of my labours of 1942. The Lord said that his yoke was easy. Suddenly I saw that his yoke was one that fitted me, one that would help me carry whatever burdens He might give me to bear.

Mind you, when Jesus spoke of his easy yoke and his light burden He did so because He spoke of another burden first. "Come to me, all you who are burdened," He said, "and I will give you rest." A human being is a burden-bearer from birth. We carry the burdens of our sinful nature and of sin itself.

Good old Matthew Henry observed that experiencing that burden is the preparation for forgiveness. It sounds horribly old-fashioned, but it is the truth of the Word of God, nevertheless, that we must experience the burden of sin. When I see Christians living "happily ever after" I tend to be a little jealous and cautious at the same time. After I have embraced Christ, Satan is most definitely not going to leave me alone. Satan is a guerrilla fighter. Ask Jimmy Swaggart. Satan's methods are cruel, mean, sneaky, and unexpected.

You and I are invited to flee to Jesus. His yoke is easy, tailored to our shoulders. His burden is light and not beyond what we can carry. Oh, they are burdens, yet they are different. They are so because He is gentle and humble in heart.

Thus, I put the yoke on my shoulders and pick up the pails. And I look ahead, for there will be rest, even for me.

Join me, will you?

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.

Letters

Keep C.C. fenced in

It is not hard to see that the task of editing a weekly is far from easy. Your task must be more difficult for reason that you man the helm of a ship which carries the flag *Calvinist Contact*.

My understanding since the '50s was that *Calvinist Contact* meant to propagate and defend all that is Reformed. Especially we, immigrants of Reformed background, felt the need for a paper with principles, direction, and great zeal due to our belief.

I am not saying that your paper has not often been just that. But am I wrong to expect that it should be such a periodical, *all the time*?

I did and do expect this paper to be "fenced in," limited by our creeds. This does not mean a straitjacket but a freely chosen boundary, taught us by Scripture. A limitation which sets us free.

To come to the point: Should articles like "De Vierde Evangelist" be presented to your readers without any comment and guidance from your staff? These articles presented a view so estranged from Calvinism that without comment they should have no place in

your, "our" paper.

Even though our minds had been prepared for such articles by an article on higher criticism by Adrian Peetoom, this softening up had not been sufficient for me to be flabbergasted by reading in the above-mentioned articles about a form of exegesis more fit for the neo-orthodox than Calvinism. Are the gospels "time bound"? Do we read "text" in its "context"? I don't read "text compared with text"! Does the author of the gospel of John go quite far in the identification of the Son with the Father? Did the context form the text? Are we not living in a polemic situation anymore regarding the Jewish tradition? Is a totally different approach needed after Auschwitz? Can it be contemplated that the Gospel of John could hinder us in our relations with the Jew? Or is the word of God only momentarily, like the flash from a camera? Is what is written only a witness of what God says?

Please give us guidance? Make your cargo fit the flag.

**Janderk Haalboom,
Waterloo, Ont.**

Reader questions Barinov's conversion

I read in C.C., Aug. 19, the page 10 feature, an interview with Valeri Barinov, and on page 11, "Russian rock prophet speaks and sings about the last days." Barinov's band is called, "The Trumpet Call." The Bible says, search all things, prove all things, search the scriptures (Acts 17:11).

In this case, I went to I Cor. 14:8: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" And when I read Acts 17:11 I found that this trumpet call not only gives an uncertain call, but is not even a trumpet at all.

Again I searched the Bible about this Russian rock prophet: Deut. 18:20-22 and Deut. 13:1-3. How can a person, not knowing the Bible, accept Jesus and be baptized two weeks later by the Spirit? Is it ever heard of in the Bible or in the world, where there was instant knowledge of the Bible, or of a job, practice or a trade?

That statement made by Mr. Barinov, and by many present day Christians is false. I do not say that Mr. Barinov is not sincere, or is a bad person. There are a few nice comments he made — that he is convinced that we live in the last days and finds it strange that Christians are not living in the expectation of the return of Christ. Right on. But does he and many others understand what will come to pass in the near future? Not if you read his letter to Gorbachev, Reagan, and Margaret Thatcher.

He and many other Christians believe that the main sign of the last days will be the restoration of Israel. But what does

that mean to them? To understand the gospel, you have to study scripture. Jesus had to grow in wisdom and stature (Luke 2:52).

My wish is that Mr. Barinov, and others also, will come, through searching the Bible, to the saving knowledge of the real Jesus Christ before this courageous man becomes an angel of anti-Christ, preaching a false Christ. May he and other Christians do as the Bereans did (Acts 17:11) in that they received the Word with all readiness of mind, and searched the scripture daily to find the truth.

**John Booy,
Delta, B.C.**

Faith is not ethnic

Vander Vennen's report on Herman Ganzevoort's book *A Bittersweet Land* ("Fitting the Dutch into Canada", Aug. 12) had me asking "What?"

Although the last lines say that the Calvinists held to their religious faith as something of lasting value to be maintained and guarded, the first part of the article gives the impression as if the church and its work is a matter of Dutch culture.

I would rather see the church's stand and its confessions as a response to the Bible and its teachings. That response is not Dutch, nor Canadian, but international.

**Jan Jansma,
Port Alberni, B.C.**

Reaching out saved me

Thank you so very much for writing about incest and sexual abuse. I, too, was a victim of sex abuse as a child. I also very effectively tried to block it out of my life, and until a crisis hit my safe world, it worked. But then my world came apart.

All the feelings of hurt, anger, guilt, humiliation, and pain began to destroy me. I became very depressed and began to make plans to end it all. I was no good anyway.

One morning it became too much and I did the one thing I will always be thankful for — I reached out; I asked for help. It saved my life.

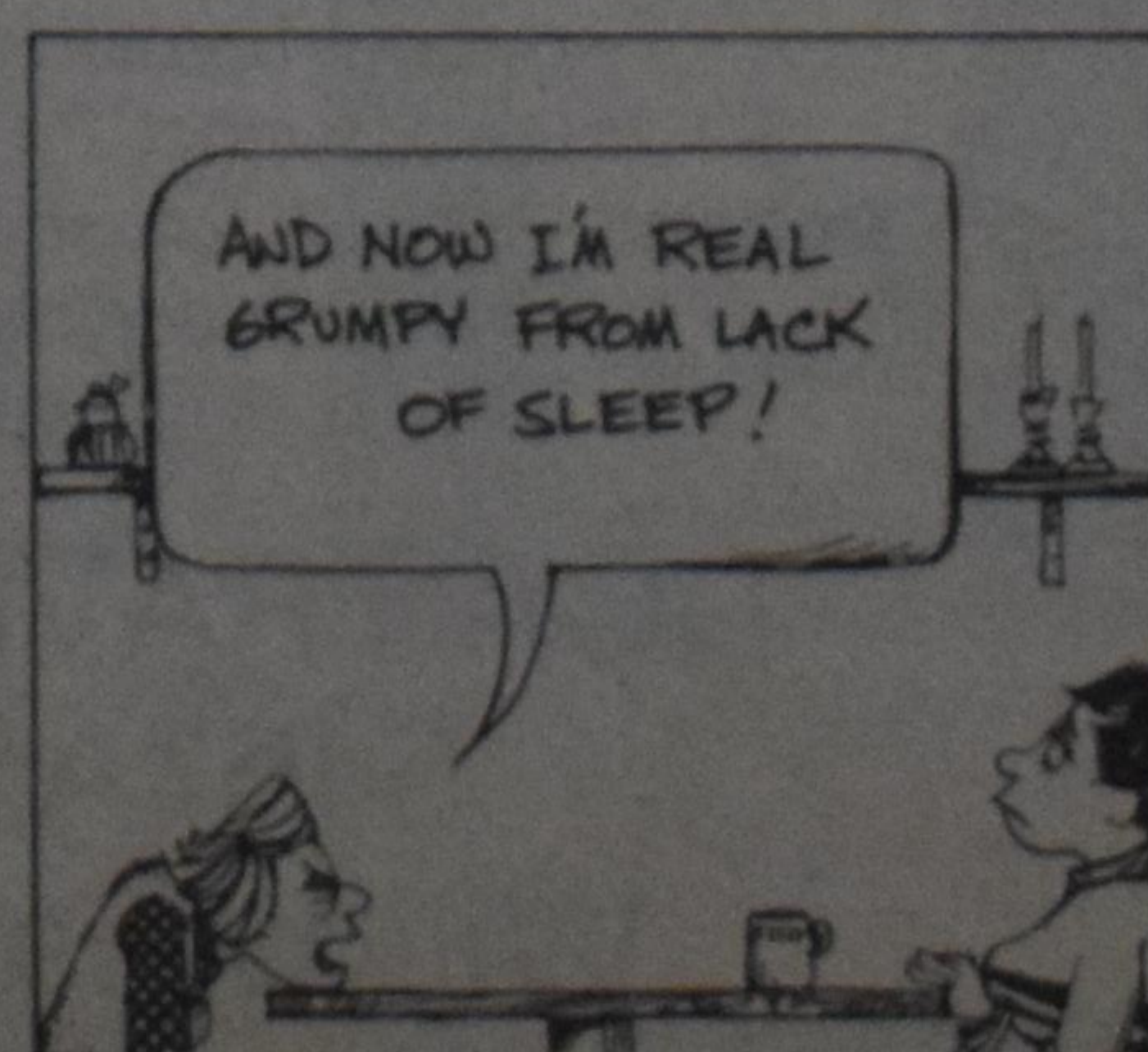
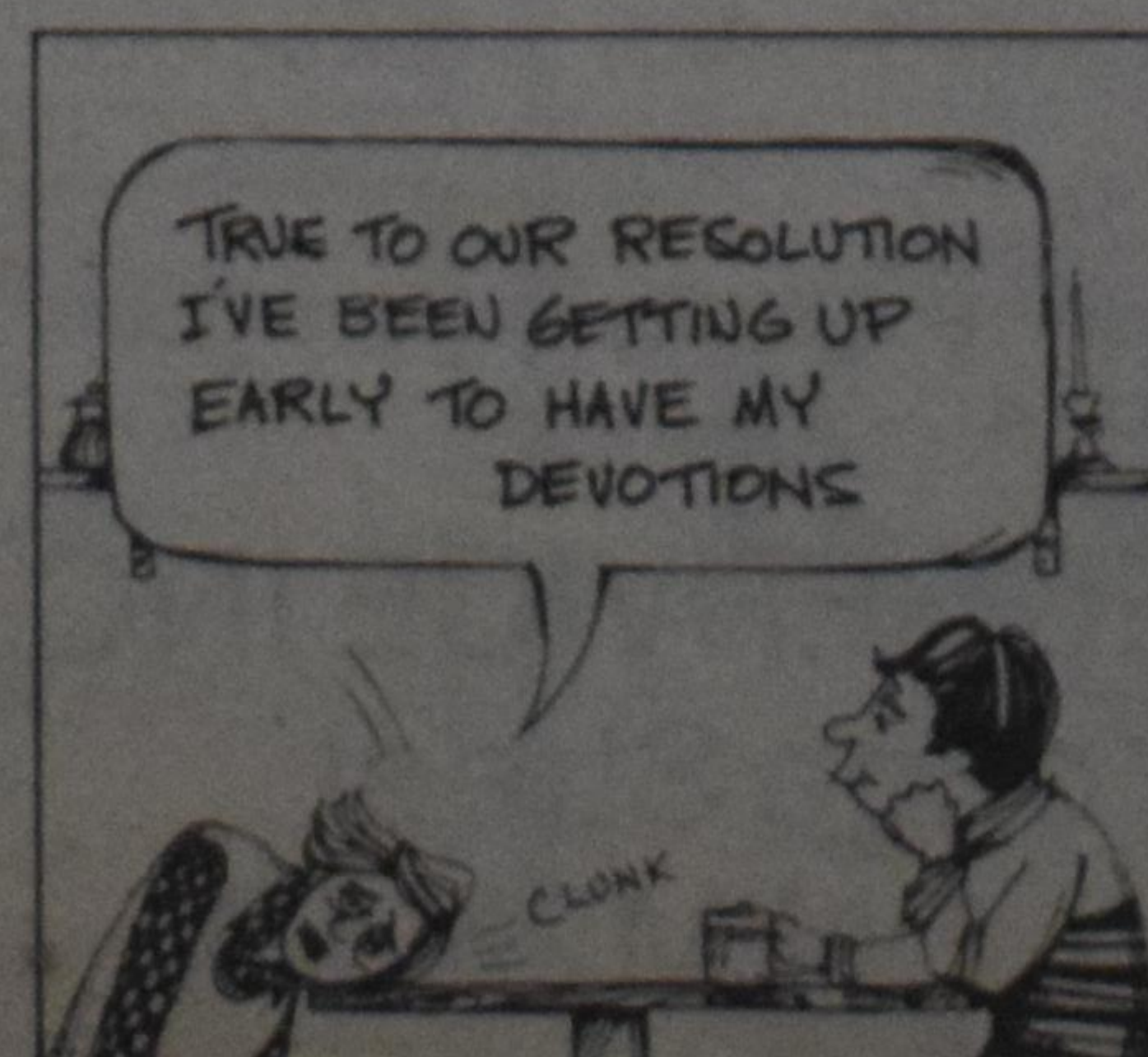
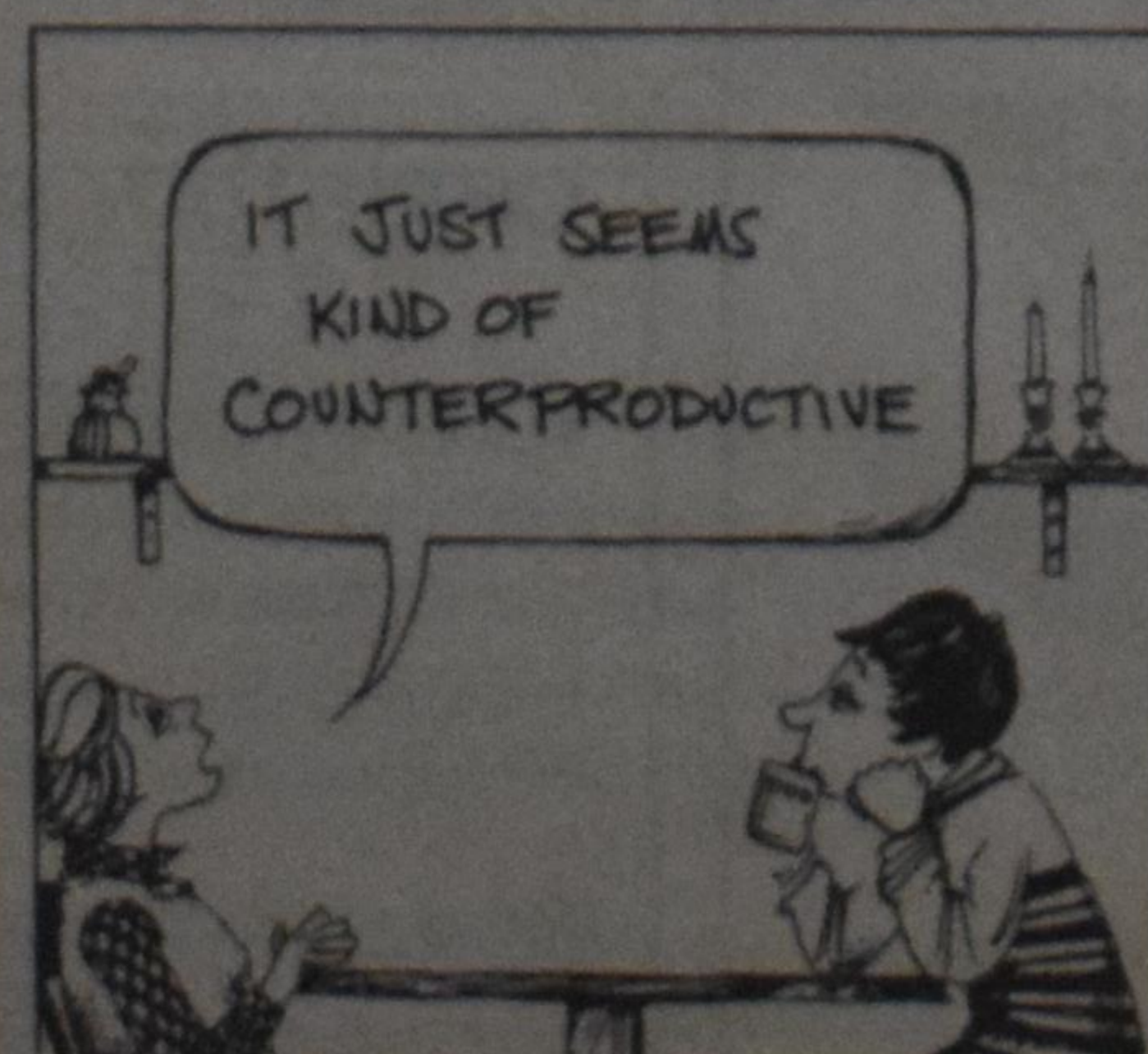
It has been a long and painful journey. You need someone to walk beside you.

But please tell everyone through your paper to take that first step and get help;

you are worth it. You are important, you are God's child; He loves you.

Name withheld

BEYOND BELIEF



Church

Marian Van Til, page editor

Resisting all change is not biblical

The following "Pastoral Letter" was distributed on Sunday, Sept. 18, 1988, in the Christian Reformed Churches of the Greater Edmonton area.

Dear Brothers and Sisters in Christ,

In view of the winds of division blowing through the CRC, we as pastors and consistories in the Edmonton area offer the following counsel to our members out of concern for the welfare of the church.

Unrest and distrust mark changing times such as ours. Yet we have accepted and appreciated many changes in Christian Reformed liturgy and worship. Recent Bible translations such as the RSV and NIV, new liturgical forms and readings, new translations of the confessions, prayer requests, service participants, a new Psalter Hymnal, a wider range of music and musical instruments are examples. Women in office, the task of the diaconate, the command to evangelize, and children at the Lord's Table have been much discussed and are not all equally well accepted.

We can understand that some people look at these happenings with alarm. They feel that the church is foundering in winds of worldliness or flirting with liberalism. Voices of concern are growing in volume, intensity and number. We do not deny that times of change can be dangerous. Nor do we deny that thinking and rethinking the abiding meaning



of God's faithful revelation for our times of societal and cultural change, scientific discoveries and technological innovation is unsettling. But it is equally undeniable that to give in to the temptation to resist all change and to freeze in traditional patterns is not a biblical hallmark of obedience to God either.

That is no more dramatically seen than in the God-ordained movement, development and change which the Bible itself traces from the rural paradise of the Garden of Eden, through Israel and the prophets, through Christ's incarnation up to the flawlessly New Jerusalem. All that God has

made is MOVING toward the goal of his kingdom. We are called to be part of that ever-developing movement by following our Lord and by entrusting ourselves to the leading of his Word and Spirit.

We are not to bend to the winds of unbelieving spirits nor to yield to the whims of secular fashions. Instead we have been called to discern the spirits to see whether they be of God. We must take care, however, not blindly to resist all change, lest we be found resisting the Spirit of God. Where he leads we must follow!

Our own church's efforts to be faithful to God's leading is evidenced by habitually



Photo: Beyond Sorrow. Herb & Mary Montgomery
Are churches part flower, which fades, and part Word of the Lord, which stands forever?

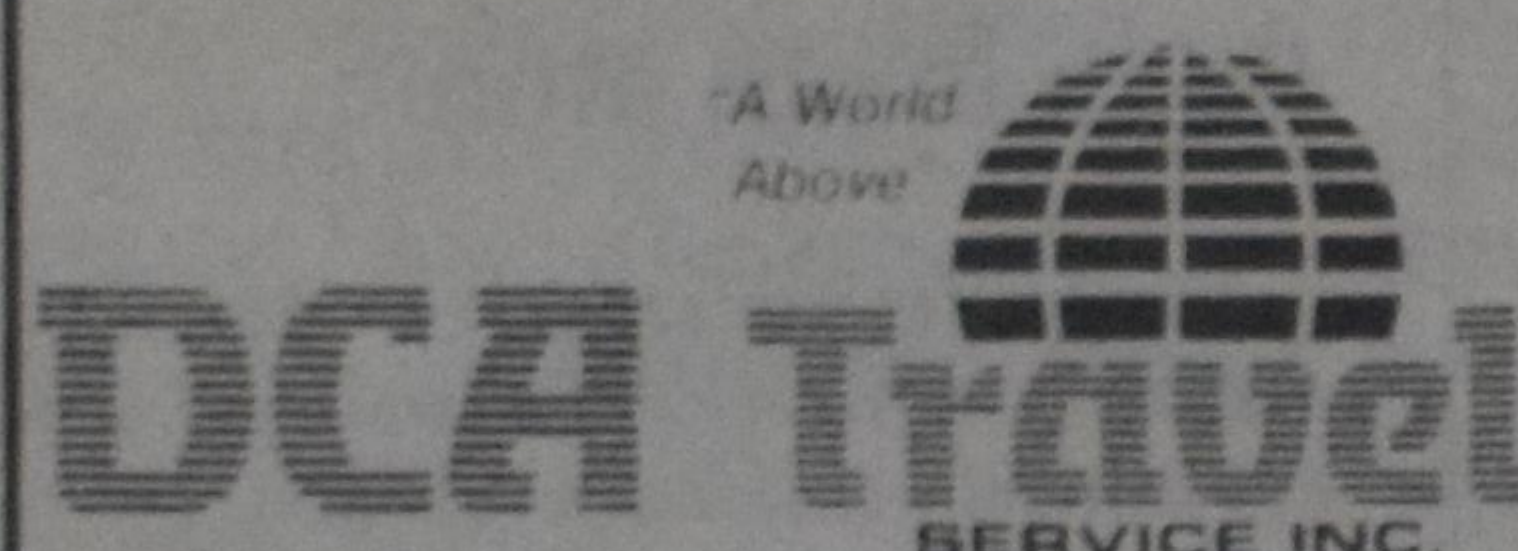
following the route of extensive prayer, study and discussion in congregations, classes and synods before approving significant changes. The CRC does not walk on one night's ice. Every effort is made to seek God's wisdom in the issues facing us. The church strives to preserve the unity of the Spirit in the bond of peace — "one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (Eph. 4:3-5).

The issue of evolution and the teachings of professors at Calvin College has recently caught denominational attention. Synod 1988 appointed a 10-person committee of philosophers, scientists and pastors from different areas and schools where the CRC ministers. This is not a cop-out as some allege. Instead it further shows that we aim as a church to deal responsibly with difficult issues.

We urge all members who wish to express their concern to respect the process which synod has initiated. Communicate with the study committee that has been appointed to deal with the issue. Let all your speaking and communication reflect the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22 ff.). Bear in mind that the issues are

complex. They are debated not only by so-called liberals, but also by acknowledged evangelical and conservative scientists and theologians. Avoid needless and unhelpful polemics that fan the fires of division. Honest and thoughtful books and articles on this issue are available. Your pastor can supply a partial reading list.

We appeal to you by the mercies of God to love the CRC in word and deed. Resist those who hurl mean rumors and accusations. Resist voices calling for schism. Pray for the church, seek and speak the truth in love. Believe and trust that the hope and future of the church are not anchored in personal feelings, fears or convictions, but in God who is greater than us all. He alone can save and protect his people. He alone can and may lead the church in paths of obedience. Bear in mind that obedience to the Lord has always meant taking the self-denying way of the cross. But let us not shrink back from obedience because of fear or pain. As members of the CRC let us continue to make it our prayer and aim to follow him. Where he leads we will follow. As Jesus has promised, he will be with us to the end of the age (Matt. 28:20).



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A Presbyterian Comments

Robert J. Bernhardt

Goodbye to prayer in public schools: A real loss?

The recent decision of the Ontario Court of Appeal relating to prayer in public schools is almost certain to attract a lot of attention. Indeed, within 48 hours of the announcement of the decision, lobby groups in both British Columbia and Manitoba had announced that they would initiate appeals to overturn similar legislation in their provinces.

The Ontario case was launched in Sudbury by parents who opposed the daily opening religious exercises in their public school. Lawyers for the Ontario government and the Sudbury Board of Education defended the practice as being consistent with the provisions of the Education Act and by protesting that adequate arrangements are provided for those children who wished to be excused from participation.

This decision will, I am sure, also generate a negative response from many people who would wish to have the provisions of the Education Act retained. While it is certainly easy to be sympathetic towards those who want to

have religious observances continued as a part of their children's educational environment, a strong case can be made for the appropriateness of the Appeal Court's decision.

It is hard to ignore the argument that the practices which may have been appropriate in a public school years ago are not acceptable in 1988. It is surely true that practising Christians now compose a much smaller percentage of the typical public school population than was the case even a generation ago. In fact, when the Charter of Rights and Freedoms was adopted in 1981 I assumed that prayer in public schools would be one of the first things to be challenged.

Was it really fair that children who were by law compelled to attend school had to ask to be excused from daily religious exercises? Would I think it to be fair if my children were placed in a similar situation where the religious exercises happened to be Moslem, Buddhist or Mormon?

Is it really such a great loss when it is recognized that these opening exercises were often conducted by individuals who had no personal appreciation for the Christian faith and sometimes did not bother to hide that fact?

Perhaps this decision will rescue public schools from an even worse fate. Personally, I had always feared that we would find some sort of doctrinally neutral religious observations being introduced — that is, something that would be seen to be compatible with Christianity but which would also be so vague and inclusive that only an atheist could object. Some people advocate just such a step. To my mind, that would have involved the children of Christians in a situation which could be far more offensive than having no prayer in school at all.

Perhaps this decision will encourage parents to appraise public schools more realistically. I suspect that many parents, remembering their own public school experience, assume that public

schools are at least nominally Christian. In truth, whereas many public school teachers may themselves be Christians and reflect Christian values, the system is not morally Christian. It can only promote values that reflect the general public opinion of the day. Absolutes are not an available alternative.

Perhaps this decision, if used wisely, will in fact strengthen the hand of those who wish to promote parental options in the funding of education. Surely it will become more difficult for public school supporters to argue that there is no reason for concerned parents, of whatever religion, to wish to have their children's education supported

by tax dollars.

Christians have often differed in their views on the relationship of church and state and on the role of the state in education. It can be assumed that many will not feel the way that I do about this recent development. I hope, however, that our response to this Ontario appellate court decision within the Christian community will be reflective and positive. Shrill tones or insensitive rebukes will only give more credibility to those who would oppose Christianity on every front.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Swedish Lutherans prepare new confession

STOCKHOLM (Week-bulletin) — A special commission has been appointed by the Swedish Lutheran Church to draft a contemporary confession to be presented in 1993. The Swedish Church believes a new confession is necessary in view of changes in life and society.

The present confession of the Church is the Augsburg Confession, which will be 400 years old in 1993. Unlike the Calvinists, who have drafted

several new confessions in the past decades, the Lutherans have not created any contemporary confessions.

Join us!

We invite you to join us for the inauguration of Brian J. Walsh as the first Senior Member in Worldview Studies at the Institute for Christian Studies and the convocation of three Junior Members.

Saturday, November 12, 1988 at 2 p.m., at Knox College, 59 St. George Street, Toronto

Who turned out the lights?

The light of the Gospel in a post-enlightenment culture

Brian J. Walsh, B.A. (U. of T.), M.Phil (ICS), Ph.D. (McGill), has been an instructor and adjunct faculty member at ICS since 1984 and was appointed Senior Member in Worldview Studies in 1988. He has published several scholarly articles on contemporary philosophical theology and

numerous popular articles in the area of Christianity and culture. A popular speaker, the text of his recent lectures at the 1988 ICS Niagara Conference is much in demand. In 1984 he co-authored a book with J. Richard Middleton, *The Transforming Vision: Shaping a Christian World View* (InterVarsity Press).

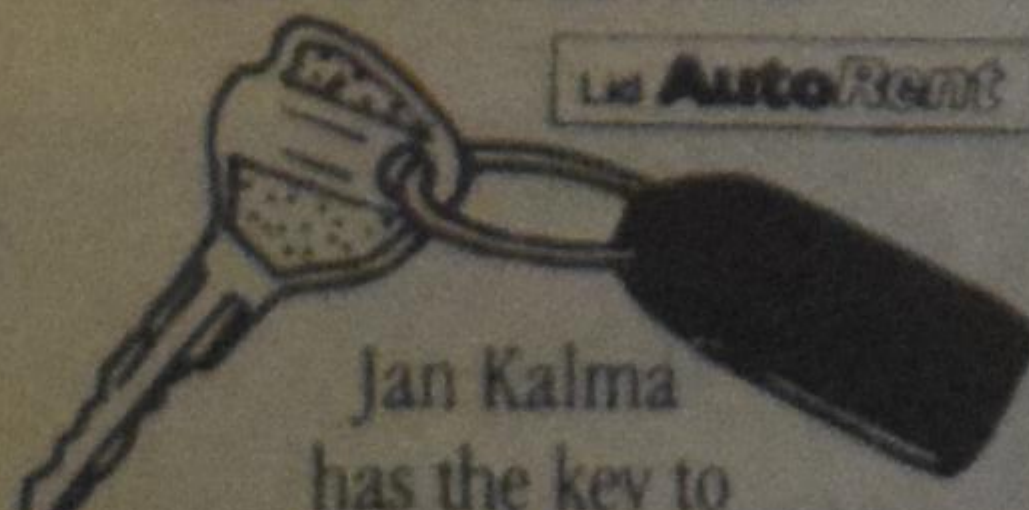
Dr. Walsh's inaugural address will be entitled: "Who turned out the lights? The light of the Gospel in a post-enlightenment culture."



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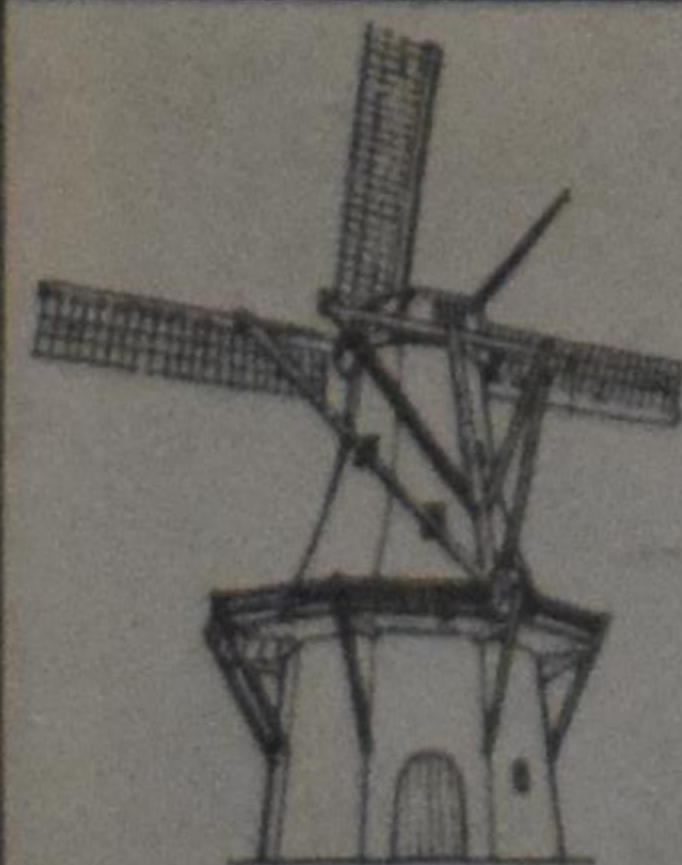
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small talk

Alice Los

Count your blessings

Another Thanksgiving Day has come and gone. The cottages of the nation have been paid a fond last visit before they were locked up for eight barren months; the provincial parks have been handed back to the squirrels and raccoons once again. People have eaten too much turkey at lavish dinners and some have gone to church to express their gratitude to the Giver of all good gifts. I, too, had many things for which to be thankful. Things that are all too obvious, such as food, shelter and freedom. It becomes rather routine to give thanks for all that because it comes to mind so easily and doesn't demand a detailed look at the fine print of daily life. Yet, as Zechariah states, we are not to despise the day of small things. Therefore, somewhat belatedly, I decided to focus on those good gifts

Cinema summaries

Marian Van Til

Gold Through the Fire

Rated Family
Stars Charles Harlan, Renee Giragos, Kris Wolff, Michael Wellborn, Chris Schershel
Produced, written and directed by Edward T. McDougal
Gold Through the Fire is a product of a Chicago-based Christian production company, Edward T. McDougal Films. Evangelical Christian films have come a long way since some of the early Billy Graham films, which were basically sermons with a (not always strong) plot. The premise here is a good one: 17-year-old Peter Smylov escapes detention and religious persecution in the Soviet Union for, along with his parents, secretly printing Bibles. He eagerly goes to the U.S. where he assumes he'll be able to freely exhibit his Christianity. He's wrong. He finds that his public school classmates are not only not interested in his Christianity but are downright hostile to his "witnessing" — his anti-evolutionary remarks in science class, his attempts at Bible study in the lunch room, etc. He's also made fun of because of his "weird" (i.e. unfashionable) clothes and he's suspect to some because of his origins in "commie Russia." Even the cynical 12-year-old son of his (Christian) host family gives him a hard time. Peter finds that it may be more difficult to be a Christian in materialistic America than it was in the oppressive Soviet Union. Peter begins to be accepted not because of his gentle character and high principles but because he comes through in the clutch as a star soccer player, saving the team and school from embarrassment. That incident begins his seduction by popularity, to which he succumbs for a while before getting back on track. It's high time that an evangelical film addresses the notion so

popular among fundamentalists — and among some Reformed people — that if you're a good Christian, God will reward you by giving you material success. The film perhaps does not go far enough in combatting that insidious idea, but it at least attempts to get Christians to see that unthinking materialism is making many of us complacent, less than fully committed disciples of Christ. The film could also go farther in presenting Christianity as a world-and-life view that governs one's *thinking* and actions rather than being a matter of Bible-based personal moral actions. Clearly, many Christians in the U.S.S.R. are still being persecuted. But the film is dated somewhat by recent events which have allowed the free shipment of thousands of Bibles into that country. More serious than that, the film tends to caricature both Soviets and non-Christian Americans. Its characterizations in general need more depth. KGB members seem like no real threat because they come off like comic book characters. (Would they *really* attempt to shoot a teenager on a suburban American street in broad daylight? What's more, *why* would they try that?) The suburban mother who is zealously anti-Christian and who has an extreme separation-of-church-and-state viewpoint is a whiner who wouldn't be taken seriously by *anybody*. Christianity's real foes are much more articulate — and dangerous — than that. Despite its flaws (and its gearing to a U.S. rather than a larger North American audience), *Gold Through the Fire* is certainly a step in the right direction for Christian films and could be very profitably discussed by teenagers and their parents. The film is available for group rentals for \$75 U.S. from local Christian film distributors or from Edward T. McDougal Films, 350 Adams Ave., Glencoe, Ill. 60022.

which tend to be easily overlooked or ignored. This turned out to be a useful exercise which I urge everyone to engage in, often. Randomly, I thought of these: fall colours, guide dogs,

a soft rain on freshly seeded grass, a grandchild who tells her mother: "God and I are very close,"; a full moon, clean water from the kitchen tap, a good night's sleep; a baby's first tooth, playing children, a

helpful salesclerk, eating together; Mozart's music, John Denver singing "Sunshine on my shoulders" (do I date myself here?); peace talks, meeting a difficult deadline, skilled labourers, a

comforting sermon, a safe trip, reforestation. This column is restricted to a certain space for which reason I draw the line here. The Dutch phrase it somewhat like Zechariah when they say: "Those who don't honour that which is small are not worthy of the bigger things." And for most, if not all of us, the fabric of life is woven little by little, day by day. That that is so, is so much easier on the emotions and should therefore be considered as yet one more blessing.

Alice Los lives in Inkerman, Ont.



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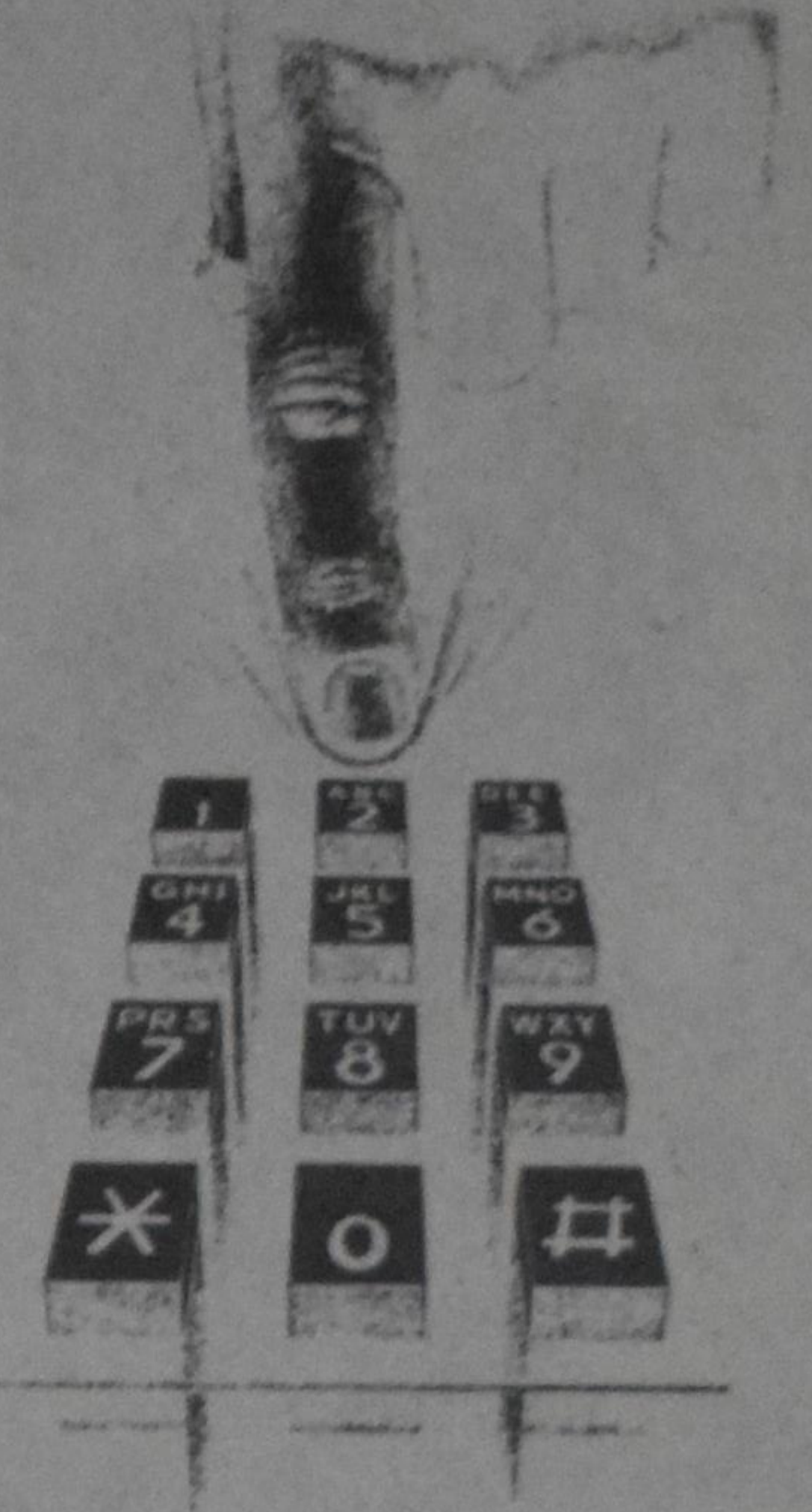
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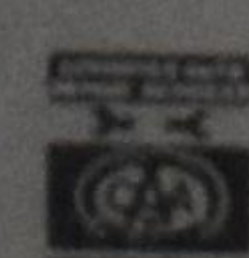
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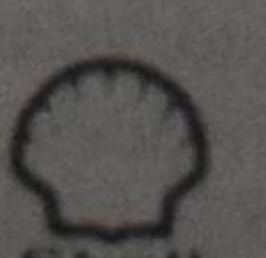
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Grada reaches for the stars



Photo: Bert Witvoet
Grada Lieverdink spends a cold winter morning writing. She has written her memoirs entitled, *The Open Door*.

Bert Witvoet

It was a cold wintry morning when my son John and I drove into Iroquois, a small village hugging the St. Lawrence Seaway, northeast of Brockville. I had promised to spend a few hours with Grada Lieverdink, the now 84-year-old author of *The Open Door*. She had written me a letter in which she talked about the importance of having a goal in life. The way she described how that had worked itself out in her own life made me want to drive beyond Kingston, where I had interviewed Pastor John Rice, prison minister, and Ron Dube, minister (of sorts) in prison. Ron and Grada know each other. But I'm getting ahead of my story.

Grada had given me directions to her senior citizens' apartment building; but without them, I would have found the place. There can't be too many buildings like that in a village with a population of 1,200 souls, counting Grada. And so, we entered her cozy one-bedroom apartment around 10 o'clock in the morning, just in time for coffee. My son had come along to take turns driving and to keep me company.

Grada is old enough to belong to the Dutch immigrant generation that walked two hours a day to and from school, and started work at age 12 or 13 in the Netherlands. At age 14, she was on her own as a seamstress, having taken over the customers of a lady she worked for who became ill. Her Dad had contracted polio at age 9 and his limp had prevented him from becoming a farmer. He worked mostly as a gardener for wealthy families. Her mother used every penny made through sewing for the church and the Christian school. "We were not rich," Grada had written in her letter to me, "but with seven children we had lots of love."

A special couple

The combination of hardship, responsibility and love cultivated in her an attitude of service that may help others understand why she and her husband, Dick, harboured some 20 fugitives from the Nazis during the

Second World War (the story is described in *The Open Door*). Her husband was cut from the same cloth. Even though Grada developed cancer at age 27 and for the rest of her life suffered ill health as a consequence of an overdose of radiation, Dick never complained.

After the war, Dick and Grada were invited to spend some time in England as guests of one of the fugitives they had hid. It was on the boat from England that they talked about going to Canada. (It's this episode that starts her second book, soon to be published.) Their son, Jan, later known as Rev. Dirk Lieverdink, wanted to go; and father Dick, dreading separation from his oldest son, suggested to Grada that the whole family go. "But what about our widowed mothers?" Grada said. They decided to talk about it with their mothers after they had discussed it with their kids. Their mothers could understand their plight and gave them their blessing. And that's how the Lieverdink family ended up in Canada.

"I had a husband who loved me," Grada had written me in her letter. "He never let me feel that I was less for him with only one breast and swollen legs for 56 years. We did not always agree, but we certainly made up." She can recall only one incident when they did not make up before the night had passed. It had to do with a special house organ Dick wanted. Grada did not think they could afford it, and,

besides, they already had a good one. Dick went upstairs while Grada stayed downstairs.

"At five o'clock in the morning I got thinking, 'Why do I not give in? Dick is good for the children and me. He is a hard worker, well-liked by his bosses and fellowman. He is not a drinker. He doesn't look at other women. He's a God-fearing man who prays and reads the Bible daily. What a lucky person I am to have him.' I felt ashamed, and I was crying. A hand fell on my shoulder. It was Dick. 'Mom, don't cry,' he said. 'I will not buy that organ. It costs \$3,000, and we have a good one.' " The end of the story was that they *did* buy the organ.

Bittersweet years

As a family they struggled and triumphed in Canada, trusting the Lord. Dick was out of work for a year-and-a-half after he lost his job for not wanting to work on Sunday. They took in 15 boarders to provide themselves with an income. Then Dick started an egg delivery business. Years later, he had to quit when he suffered a heart attack. A second heart attack led to retirement. For 10 years Dick and Grada lived in their retirement dreamhouse, making things for the bazaar to help the Christian school. He made windmills, footstools and flowerpots. Grada made bedspreads, pillows and table coverings. "We worked out a strategy," said Grada, "and had real pleasure working for charity."

But in 1976 Dick died of cancer. Grada was heartbroken. "How can I live without him?" she asked the Lord. Her dreamhouse was sold and she moved into the senior citizens' apartment in which she now lives. In 1983 her health deteriorated considerably. She couldn't walk anymore. She had to be

dressed and fed.

After two weeks, the doctor put a pen in her arthritic hand and said, "Try every day to write a few words." This was the best advice he could have given. It gave Grada a purpose, because she thought she may as well write for her children about their dad. And that was how *The Open Door*, her first book, was born and that was also how she got better. After six months the manuscript was written and Grada could walk again.

Fifteen-hundred copies of her book were printed in 1985, financed with her own money, including money saved up for her funeral. (She did not want to put her children's money at risk.) Altogether it cost her \$7,800. Grada felt left in the lurch by her publisher when she had to promote and sell her own books. Surprisingly, she was able to sell more than a thousand, thus having her investment returned to her.

But these were difficult years for other reasons. Before the book was published, her son Arend (Al) died during a heart operation. He had been a high school teacher in Lindsay and had just moved to Alberta. To her utter dismay, a year later, her oldest son Jan (Rev. Dirk Lieverdink) also died of a heart attack. Her "three men" had been taken from her. Grada cries easily when she talks about them. She misses the advice that her son Dirk would have given her as she is faced with new decisions. (I knew Dirk from the years we both studied at Calvin College. I remember him as a cheerful and kind person with a good dose of genuine humility and true piety.) Grada is now left with two married daughters, four in-laws (all supportive in varying degrees), 13 grandchildren and six great-grandchildren.

A new ministry

But what Grada did not realize was that, at age 79, her life of learning and service was far from over. After her first book was published, she came to the attention of Canadian veteran organizations. This led to presentations and visits,

notably a three-day visit to a veterans hospital in Quebec, where, by her own account, she was treated like a queen. Grada showed me some of the mementoes.

But what changed her life even more was a diary of a Kingston prisoner she read in *Calvinist Contact*. It was written by a person named Ron Dube. Grada felt compelled to write to Ron. "You are lonely," she wrote to Ron. "I am lonely too." And then she told Ron how the Lord Jesus had comforted her during the past years of tremendous loss and grief. The two started corresponding, and Grada "saw and felt Ron's growing love for Jesus." That touched her heart. Her "three men" had loved Jesus too.

Ron became a special friend to her. Ron really liked her letters and he read her book. He concluded that Grada was a special lady and he invited her to come to a gospelfest organized for Christians in- and outside of Collins Bay Institution.

Grada recalls a humorous incident as she met Ron in prison on Aug. 15, 1987.

"After greeting me, he put his arm through mine and while we were walking, I saw all those tattoos on his arm. I put my finger over those marks, not saying a word. He looked at me and asked, 'Grada, you dislike them?' 'Yes, Ron, I do!' 'Well,' he said, 'that was in the wild years of my life, and will you believe me when I tell you, those marks are now a big tool for me? When new inmates are brought in, they can see that I was there in my teens, that I was a wild one, and because of that they trust me.' That was a surprise for me. I never would have considered it that way. I smiled at him and said, 'Ron, you'd better keep your tools. I understand that they are instruments in your work. Please keep them.' 'I have to, Grada, I can't take them off,' said Ron. We both laughed about it. I learned a big lesson that day."

And ever since that time, Grada prays for and talks about her friend in prison and



Photo: Bert Witvoet
Grada attended Gospelfest '88 where she is greeted by her friend Ron Dube.

New fossil finds point to very old church

Reinder J. Klein

OUAGADOUGOU, Upper Volta — The anthropological society here has been profoundly stirred by a series of new fossil finds made recently in separate digs across North America.

Experts believe the high quality fossils — long-dead notions, organisms and institutes subjected to great pressures over long periods of time — indicate the ancient church of North America is much older than originally thought.

Spokeswomen for the rapidly growing churches in the third, fourth, and sixth worlds expressed delight at the clear evidence of life in what they repeatedly referred to as "the primitive church of America before the Great Freeze."

"It's sad is what it is," said Amy Amene. "We're sure they had the best of intentions, but you know where that leads. They were probably very sincere people who enjoyed a drink and loved their dog. What a shame they became so rich. It made them so poor."

A fossil quaintly labelled "Sovereignty of Christ" was found in great abundance deeply embedded in an extremely hard substance known as materialism. It appears that the terrifying end

came to the American continent when it was finally and totally enveloped by this cold and unforgiving substance.

Justice uncovered

The fossil of justice was discovered deep beneath the forbidding Private Ownership Range, while the unmistakable remains of evangelism were dug with great difficulty out of huge layers of compacted television programs and movie scripts.

Mounds of promiscuity have yielded some sherds of petrified kindness, while the vast and savourless salt flats of the central plateau rewarded patient diggers with traces of transformation, which, says Amene, was what the church was called upon to do to the world in which it was placed.

Fossilized veins of compassion have been unearthed out of vast layers of individualism, and a few remnants of what has been identified as meekness were discovered in the midst of some highly toxic deposits of militarism.

Abundant gas

While most archeological teams found amazingly pervasive evidence of pointless disputation in the primitive

American church, they discovered few traces of real joy. The new finds also confirm the established theory that the early church reserved all functions of authority for their male members, which may explain the staggering quantities of unnatural gas found in almost all the regions explored.

Local experts believe the fossils to be extremely old, a notion that has greatly upset some leading theologians and other scholarly women around the globe. Arguments for and against an "OLD" church are now threatening to divide the Christian communities of Africa, Korea, China, India and South America.

Only the church in Russia seems impervious to the bickering, probably because its members are so busy surviving the ongoing persecutions they can't afford the luxury of debating matters peripheral to the gospel.

Meanwhile, the fossils recently discovered on the North American continent will be on display in the Museum of Religious Subjects here from 9:00 till 5:00 every fourth day.

Reinder J. Klein is a regular contributor to Calvinist Contact. He lives in Vancouver, B.C.

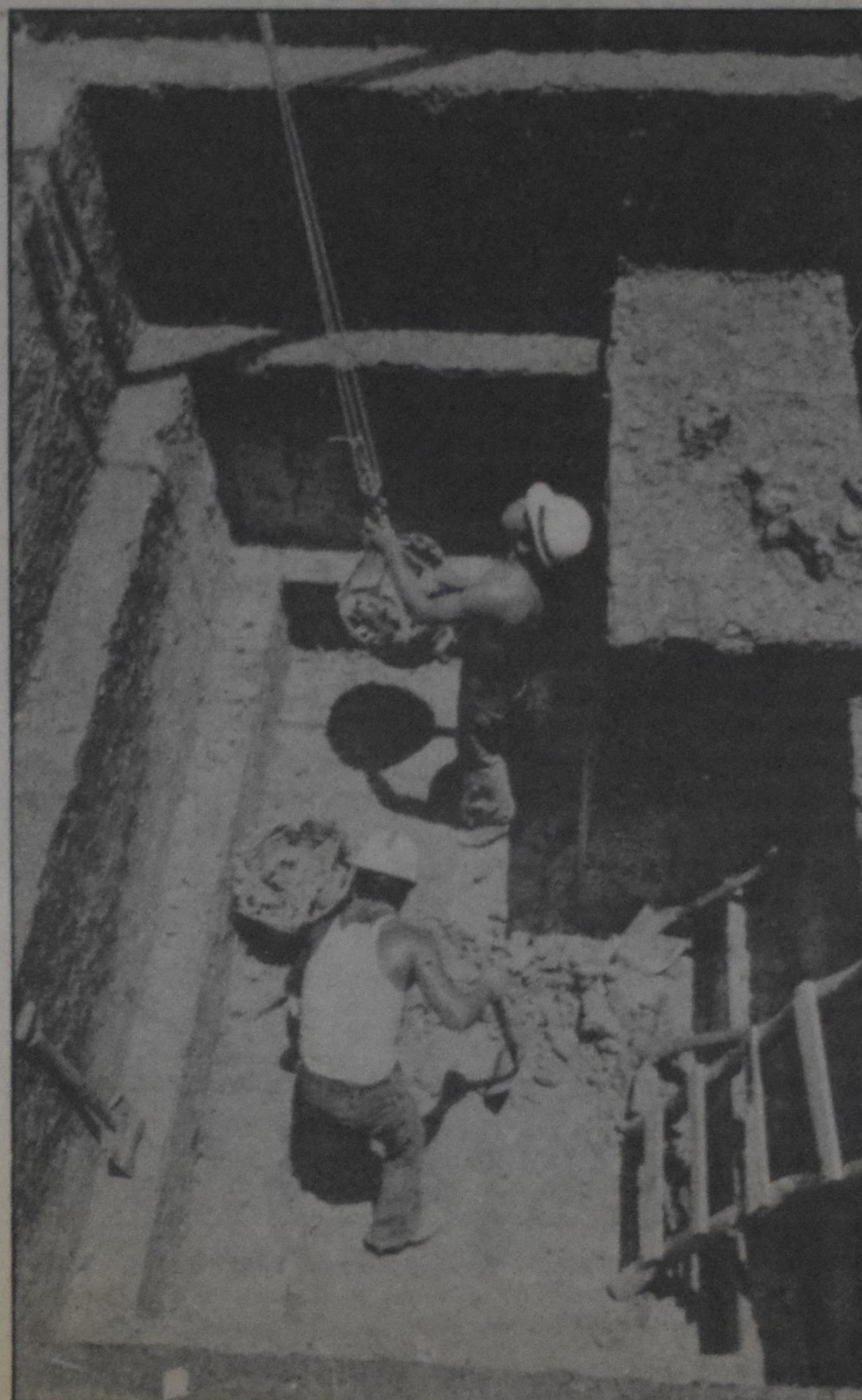


Photo: National Geographic

A basket of compassion ... coming up!

other prisoners. She has what Baptists would call "a burden" for lonely people, which she translates into a real ministry. She does that especially through writing letters. She is so busy with correspondence that she regularly receives 10 letters a week.

Life begins at 80

"I feel younger than I ever did," Grada said to me, as we were talking in her living room. "It's because I have a goal in life." "A person has to reach for the stars," she had once written to me.

One of those stars is the conversion or nourishment of her fellow residents in the building. And so, once a month, she leads a hymn-sing. Some find her too religious. But Grada does not believe in quitting. She opens with prayer, something they are not used to; and she invites members from other churches to help with the singing and the playing of the piano. Talking about her fellow residents, she said, "They all want to go to heaven, but nobody wants to talk about it."

But what is even more remarkable is that Grada has just finished writing her second book — about her family's life in Canada — for which she is seeking not so much a publisher as a printer. And she has started on her third book. The third book is really based on the

tapes, letters, sermons and writings of her beloved son Dirk. He had made her promise that she would do this for him if he could not do it himself.

What strikes one about Grada is that, although she is quite sentimental and preoccupied with the past, she is also full of life and ideas. She wants to write about parents who are never at home for their kids. She has a real concern for young people. (Ron Dube was on the street when he was young.) And she decided to visit Collins Bay prison again this summer, even though her swollen legs will pay for it and some of her friends think it's too dangerous. She is never without pain. But her heart is so full of love for prisoners that pain is not the focus of her attention.

Grada has the strengths and weaknesses of an artist — she creates her own inner world and is quite preoccupied with herself. She gives the impression of being a sweet, helpless little old lady, but she knows what she wants and she is not beyond manipulating people to get her way. Her writing is far from polished and idiomatic, but it quietly links the reader to lives that are wholesome, sacrificial and purposeful. Her pastor, Wieger de Jong, affirms that she is "quite remarkable." Grada likes to stay in the background in her church, he

says, but out there in the community she has become a celebrity, whether she likes it or not.

Her life a sermon

At lunch time, John, who had been reading a novel in the lounge area of the building for most of the interview, read the January 13 meditation from the *Today* book. The text was 1 Peter 2:11, 12 — "Dear friends, I urge you, as aliens in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day He visits us." It was as if the illustration of the

meditation was sitting across from me — "living good lives among the pagans." That's what Grada is doing.

It's amazing to me how this elderly woman has broken through where so many church people get stuck. She sees much good in young people, even though she knows about their often reckless lifestyle. She speaks freely about Jesus to the non-churched. She has broken through the false divisions between law-abiding citizens and criminals. She feels as safe inside a prison as she does inside a church.

Her secret is the love of God. One of her last comments before John and I prepared to leave for St. Catharines was: "If he asks me, 'Did I ever fail

you?' I will have to say, 'No Lord, you were always there when I needed you.'"

One problem with spirituality of that kind is that earthly pleasures sink away: Grada forgot to give us the candies and bananas she had set aside for us. She wrote me that later. But it didn't matter to us for more reasons than our ignorance. Her soup at noontime had been excellent, and her soul food is proving to be more than sufficient for that greater journey we are still on today.



Photo: Bert Witvoet

John Witvoet reads lunch-time devotions as Grada Lieverdink listens.

Christian senior citizens home fills need in Whitby, Ont.



Photo: Pat Hendriks
Rimke Nydam, 95, Providence Place's oldest resident participates in the ribbon cutting with Gary Herrema (l.), chairman of the Region of Durham and Tom Edwards, acting mayor of Whitby.

Berta Hosmar
WHITBY, Ont — In spite of cloudy skies, approximately 350 people sat in front of Providence Place to celebrate and give thanks for this new Christian senior citizens home. Fred Wind, a member of the board of directors, opened with a prayer of thanksgiving and read parts of Psalm 127 and 128: "Except the Lord build the house, they labour in vain who build it; ... blessed is everyone that fears the Lord." Representatives of four levels of government were present to offer their congratulations. Dick DeMan, representative of

the Dutch Canadian Alliance, presented a cheque of \$10,000 to be used, as he put it, "for the icing on the cake." Rev. Keith Peterson offered the prayer of dedication just as it threatened to rain. He could not resist telling the audience that he had hoped it would have rained on the politicians. After the Durham Christian High School Choir, directed by Glenda Hull, had sung three suitable songs, boardmember Gerrit Hartemink received the key from the president of Bradscott Construction. It was then time for the cutting of the ribbon, and Mrs. Rimke

Nydam, 95, oldest resident of the building, had a bit of difficulty handling the scissors. Gary Herrema, chairman of the Region of Durham, who was standing beside her, was overheard to say, in fluent Frisian, much to the surprise of onlookers, "It jouwt net sa folle, knip mar wat." ("It doesn't matter, just cut.") After a doxology refreshments were served and guests were invited to tour the building.

The driving force behind this project has been the Dutch-Canadian Reformed community and today Durham Christian Homes Inc. has 550 members.

Providence Place has 66 one-bedroom units, 48 two-bedroom units and 10 units for the disabled. About 50 per cent of the units are occupied by residents of Dutch descent, and the other 50 per cent are people of various ethnic backgrounds and denominations who enjoy living in a Christian atmosphere.

The apartments are cheerful, and the building also boasts a beautifully furnished lounge, five laundry rooms, several smaller lounges and activity rooms, and two rooms for overnight guests.

Residents express themselves

Edith Epps, a former Oshawa resident, is very happy that she moved to Providence Place. "I love the Christian atmosphere, and we owe much to the board, the staff and the volunteers. I plan to join the choir and I like to participate in Bible study. If my Dutch friends speak slowly to me, I can understand them very well," she says.

Leonard Moelker, 82, does his own laundry and cooking. He has an outgoing personality and used to visit the elderly to bring them words of cheer in a nursing home in his native Trenton, Ont. "I like to join in some of the activities," he says, "and I love to visit and receive visitors so that we can speak about God's faithfulness and about the past here in Canada and in Holland. I miss my wife,



Photo: Pat Hendriks
The Providence Place staff gathers for a first group shot: Seated: Gerda Bouwma, manager. Standing: (l-r) Roelie Ponsen, secretary; Matty and Hilbrand Engelage, custodians.



Photo: Pat Hendriks
Providence Place, Whitby, Ont.: filling a need for Christian senior citizens.



Photo: Pat Hendriks
The four residents who were interviewed: (l-r) Edith Epps, Rena Lalonde, Leonard Moelker, Riek Bronsema.

but I'm very thankful that I may live here."

Riek Bronsema sold her house after the death of her husband. It took her a little while to get used to her new apartment but she has adapted nicely. "When I feel lonely at night I go to our beautiful lounge and have a cup of coffee with some others. We are just a big family here and thanks to the volunteers there will be a lot to do here during the winter; I

plan to join in some of the activities. I'm very thankful that I may live here. We try to speak English as soon as we notice there are non-Dutch people in our group, for we don't want to leave anybody out."

Rena Lalonde, originally from Scotland, is a member of the Roman Catholic Church. She already knows several people in the building and intends to join the bowling team. She loves the friendly atmosphere in the building but it sometimes bothers her when she hears people around her speaking Dutch and she tends to feel a little left out. She realizes that it's hard for some of the older residents to speak English and she knows it will take a little while before people get to know each other. In spite of that minor problem, she says she is quite happy at Providence Place.

The afternoon seemed to confirm the fact that Providence Place has filled a great need in the elderly Christian community.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Feature

Haiti: a bleeding people clinging to naked mountains

(2)

This is the second of three articles on Haiti. It is an account of Bylsma's May-June trip and was written before Leslie Manigat was deposed by Henri Namphy.

Wybe Bylsma

For the first week our crew adjusted to the hot climate and to each other as we formed a work team. By the end of that week, we had the main structure of both buildings up. On Saturday we took time off for sightseeing. Visiting the Iron Market was a fantastic shopping experience.

This market, built of metal columns covered by a metal roof with lacy ironwork, spans

from an open doorway. Learning is very much by rote, with lots of oral drills in arithmetic, for example. The blackboard and a few thin books were the only learning materials I could spot.

Joseph's family lived in a neighbourhood with many mud huts and thatched roofs, although his family had a better house. The very poor build a 10' x 15' (sometimes even smaller) house with sticks,

coconut tree.

Sure enough, some time later Joseph pushed a wheelbarrow-full of coconuts as well as bananas into the yard. A cousin with a large, mean-looking machete swiftly hacked a chunk out of one of the coconuts. I was then offered a drink of the coconut milk. As we left, we were given all the coconuts, the bananas, and a pineapple. I felt rather overwhelmed and somewhat embarrassed by Haitian generosity.

Visiting the Brinks

One night we zigzagged up the winding mountain road toward Kenscoff, most of us standing (as usual) on the back of a pickup truck, hanging on to the "safety bars" as Art Clawson swung the truck around sharp corners to the left or right. Finally we turned off at Laboule 12 and after driving through what looked like a gravel pit, arrived at the spacious home of Paul and Priscilla Brink.

This comfortable country retreat is a safe home base for Paul and his wife. Here Paul, the Christian Reformed World Relief Committee (CRWRC) Director for Haiti, can relax after an arduous trek along mountain roads and across an occasional swollen stream or river from his place of work: the Pignon area, where he supervises the work of CRWRC.

A few days earlier we had met Merilonne Mathurin Jr. and his wife. Merilonne is the native Haitian leader of the CRWRC program. I was very much impressed by the richness of his Kingdom vision. Paul told us that Merilonne is an excellent teacher as he trains native Christian leaders to improve soil conditions, to upgrade animal husbandry practices, to provide nutritious meals and health care, to establish co-operative ways of money-lending for the development of small business operations all within the context of establishing caring Christian communities that

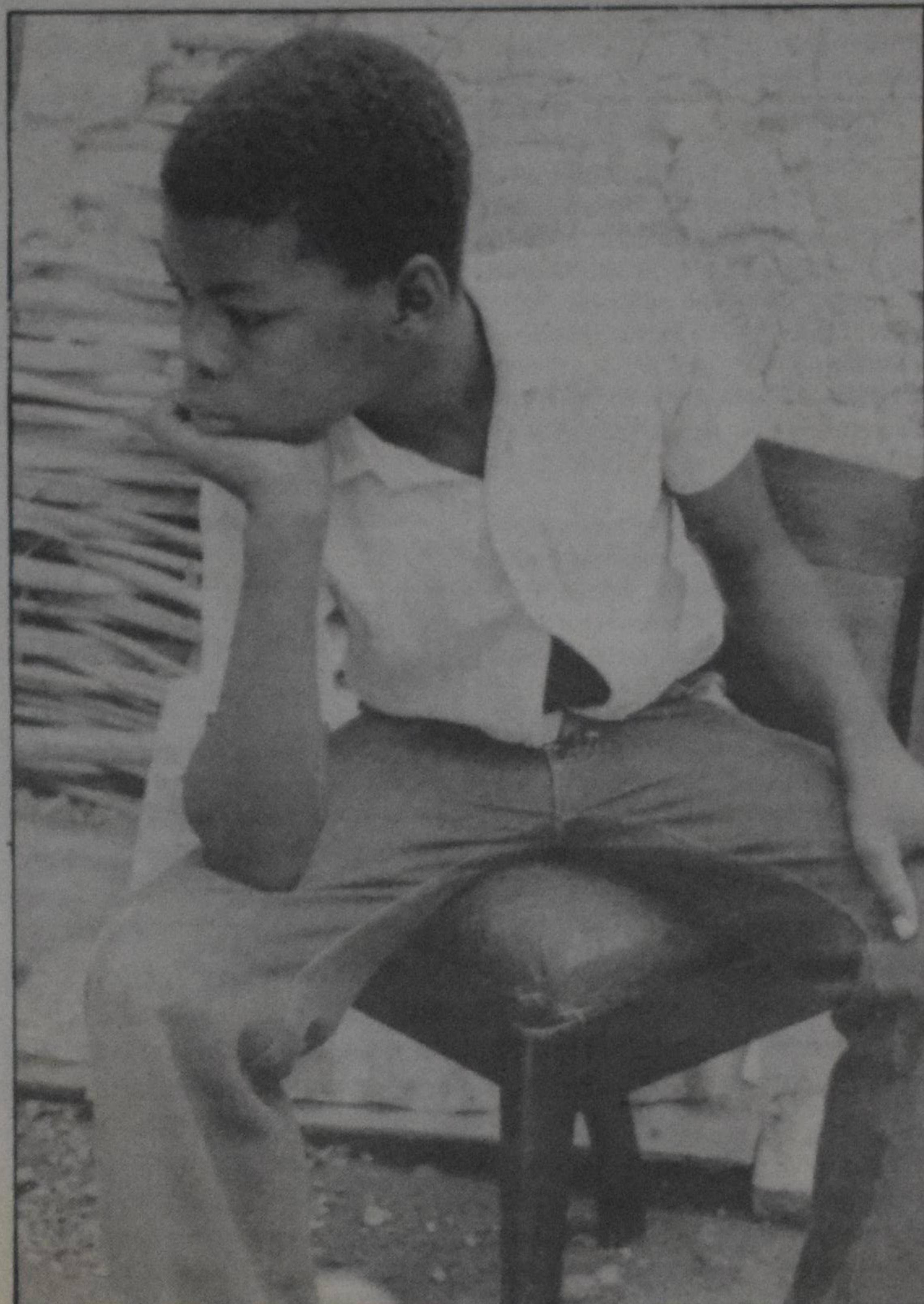


Photo: Courtesy Wybe Bylsma

Wybe Bylsma drinking coconut milk, while Joseph Kirby (right) looks on.

a city block and is open on all sides. Bedlam on the inside! Vendors swarm around you like flies, trying to sell their wares, bickering with each other in Creole.

Tables are stacked with wood carvings of all kinds, clothing articles, household merchandise, food and many other items. Local youths want to act as your guide for a fee. Both vendors and guides tug you along one aisle or another, pulling you by the arm, whispering in your ear, cajoling you to come and see the wares in their particular stall. Sometimes they'll nudge you inside their narrow booth and close the door behind them to make sure you'll stay a while to bargain.

Visiting Joseph

One morning I visited a boy sponsored through World Vision, by a Cobourg couple, who had asked me to bring him some clothes and gifts. A World Vision interpreter and a chauffeur accompanied us to Caburet, the village where Joseph lived. First we stopped at his school.

As soon as the visitors entered the classroom, all the children politely stood up, a standard custom in a Haitian school. After the teacher had told his pupils to sit down, I looked around the bare room. It measured about 10' x 15' with approximately 50 children jammed together on rickety benches. The only light came

weave branches in between these, and plaster mud both on the inside and the outside of these woven walls. Then with a thick layer of straw or some other plant material, they cover the roof. If they happen to be better off, they may substitute a tin for a thatched roof. Greater wealth will allow them to have walls made out of cement blocks (often made one by one in a small hand press) with a tin roof. The next higher status symbol would be cement block walls with a cement roof.

Immediately Joseph's family put out chairs for us on the porch and offered us some fruit. After handing him his gifts and a prized leather soccer ball, which really made his eyes light up, he and his mother hurried away with a wheelbarrow. The translator from World Vision told me that they were going to Joseph's

seek each other's welfare. Through spreading the Word and practising loving deeds of community improvement, Merilonne seeks to make the Kingdom of God visible among the Haitians in an integral way. In his view, religion is simply not tacked on to life; it is lived totally.

The aim of CRWRC is to train community development leaders who can continue to build this program on their own after the CRWRC pulls out of this country within three or four years. Since there is such a tremendous need for development all over Haiti, I wondered why CRWRC would

pull out of this poor nation so soon. Could its wealth of Haitian expertise not be used to spark new development programs in other parts of this impoverished land?

Listening to Paul and Merilonne talk about CRWRC as well as to Art Clawson's high regard for its program, we felt quite proud of the solid community work that this organization is generating in Haiti. Its excellent integrated approach is regarded by other missionary groups as a worthwhile model to follow.

Wybe Bylsma is a real estate agent living in Cobourg, Ont.



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Thanks ASSIES: The family of the late Jerry Assies would like to thank everyone for the many cards and letters we received after the passing away of our beloved husband, father and grandfather. Above all, thanks be to God for his sustaining love and comfort. Sylvia Assies and family. KIKSTRA: A warm thank you to all our children and grandchildren, relatives and friends who sent their good wishes in person or by way of cards on our 55th anniversary. Thank you all so much! Ike and Jane Kikstra MIEDEMA: With thanks to our heavenly Father for his many blessings, we want to say thank you to our children, grandchildren, relatives and friends for cards, gifts, best wishes and for making our 40th wedding anniversary such a beautiful celebration. Dirk and Pietsie Miedema, R.R.#5, Thunder Bay, Ont.	1953 October 17 1988 With joy and thanksgiving to our Lord we are pleased to announce the 35th wedding anniversary of our parents and grandparents, HERB and CORY SINKE "For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations." (Psalm 100:5) Congratulations and best wishes from your children and grandchildren: Diane & Roger Vail — Vineland Michael, Lorraine Herb & Mim Sinke — St. Catharines James, Steven, Mark, Darren, Kristen Marg & Joe Kuipery — Jordan Julie, Sandy Carolyn & Gerry Ridder — St. Ann's Caryn Home address: 3rd Avenue, Jordan Station, Ont.	Surhuisterveen Alliston Friesland Ontario 1933 October 19 1988 With praise and thanksgiving to the Lord, we are happy to announce the 55th wedding anniversary of our parents, GERRIT and JANTJE TE NYENHUIS (nee Van Wierren) We pray that God will continue to bless you in the years to come and grant you more years together. Congratulations and love from: Maaiké & Rinze Brandsma Jerry & Gerdy Nyenhuis Atze & Betty te Nyenhuis Andy & Janete Nyenhuis Eric & Corrie Nyenhuis Hilda & Bob Haak Albert & Sya Nyenhuis Edna & Bas Brouwer Nick & Betty Nyenhuis Nancy & Eric Brouwer Michael Nyenhuis John Nyenhuis and 42 grandchildren and 10 great-grandchildren. 1948 October 14 1988 We praise God for his faithfulness and rejoice that we may celebrate the 40th wedding anniversary of our parents and grandparents, DAVE and GERRIE WOODSTRA May God continue to bless you in the years ahead. With love from your children and grandchildren. Open house: Please join us at the A.C.T. Center, 2909-113 Ave., (Rundle Park) Edmonton, Alberta, on Oct. 15, 1988, 2:00-5:00 p.m. Home address: 11220-34 Street, Edmonton, AB T5W 1Y9	For Sale There are still 150 copies left of Grada Lieverdink's book THE OPEN DOOR a story about faith and courage as one family hides 20 people from the German forces in occupied Holland. Send your order to: Grada Lieverdink P.O. Box 532, Iroquois, ON K0E 1K0 Enclose cheque \$8 (Can.) \$6 (U.S.) includes postage	
Births SPOELSTRA: Pete and Audrey (nee de Voogd) thank the Lord for entrusting to them their third child, ERIN RENEE, who was born on Sept. 11, 1988, weighing 8 lbs, 3 oz. She is a beautiful sister for Philip and Aleida, 5th grandchild for Mr. and Mrs. C. de Voogd of Chatham and 15th grandchild for Mr. and Mrs. Wm. Spoelstra of Hamilton. Home address: 19 Cedar St., Box 405 Waterdown, ON L0R 2H0 VANWYNGAARDEN: Mrs. B. VanWyngaarden and Mr. and Mrs. G.C. van Eyk give thanks to God, the Giver of life for their 14th and 15th, and 4th and 5th grandchildren respectively. MALLORY, born on Sept. 14, 1988, daughter of Bill and Sylvia VanWyngaarden, sister of Bethany; and KAREN MARIE, born on Sept. 18, 1988, daughter of Dirk and Elaine VanWyngaarden, sister of Adam and Lucas. Brantford, Ont.	Teachers BRAMPTON: John Knox Chr. School seeks application to fill a Grade 2/3 position commencing Jan. 3, 1989. French experience an asset. Please send resume to: Ike Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel: (416) 451-3236 (school). CHILLIWACK: Chilliwack Chr. School requires, beginning Jan. 1, 1989, a Kindergarten teacher to teach 25 students half time. Please submit resume to: Mrs. Grace Post, Education Committee, c/o Chilliwack Chr. School, Box 161, Chilliwack, BC V2P 6H6. Phone: (604) 792-6380 (home) or Mr. Norman Brouwer, Principal, (604) 792-4171 (school). NEW MARKET: Holland Marsh District Chr. School. Due to illness we are in need of a Grade 7/8 teacher for afternoons only, starting as soon as possible. Please send application and/or inquiries to the Secretary of the Board, Mrs. Roxanne Nieboer at: 33 Maplegrove Ave., Bradford, ON L3Z 1R9 (416) 775-7708.	Vacations RICE LAKE Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place. Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308	Help Wanted The Thunder Bay Christian Community Centre is seeking a full-time evangelist to co-ordinate an outreach ministry. Duties include continuing existing programs for children and adults, creating new programs and establishing a worshipping community. Being able to deal with Native and Chinese people would be an asset. Send resume to: Ed Breukelman, R.R.#6, Thunder Bay, ON P7C 4V2.	Help Wanted Full time herdsman required for dairy farm, beginning December 1, 1988. One bedroom lower duplex available. Hamilton area. Call (416) 627-7874
For Rent New mobile home, Orlando area. Available before Christmas, \$150 weekly or \$500 a month. Phone (613) 833-2719.	Accommodations Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.			This space is for you!
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Classified/Events

<p>Help Wanted</p> <p>REDEEMER COLLEGE</p> <p>invites applications for a tenure-track position in</p> <p>PHYSICAL EDUCATION</p> <p>which begins August 1, 1989</p> <p>A specialization in anatomy and kinesiology is preferred. An ability to coach is desirable.</p> <p>Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the College and should hold or be committed to work toward the completion of a doctoral degree.</p> <p>Letters of application, <i>curriculum vitae</i>, transcripts and letters of reference should be sent to:</p> <p>Dr. Justin Cooper, Vice-President (Academic) Redeemer College, Ancaster, ON L9G 3N6</p> <p>Deadline: December 15, 1988</p>	<p>Help Wanted</p>	<p>Help Wanted</p>	<p>Help Wanted</p>	<p>Mutual Support Systems</p> <p>invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.</p> <p>For advertising deadlines see page 17.</p>
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<p>Events</p> <p>CRWRC Leadership Conference</p> <p>"Everyone a Deacon"</p> <p>Nov. 2-5, 1988 Estes Park, Colorado</p> <p>Speakers, workshops, panels, worship, recreation for those new and experienced in developing diaconal ministry</p> <p>For information contact your diaconal conference secretary or CRWRC — Diaconal Ministries 3475 Mainway, P.O. Box 5070, Burlington, Ontario L7R 3Y8 (416 / 336-2920)</p>	<p>Events</p>
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25 Years of Ministry
Rev. Raymond J. Sikkema
on September 17, 1988,
celebrated 25 years in the ministry.

The council and congregation of Mount Hamilton Chr. Ref. Church will celebrate this joyous event with an **Open House** to be held at the Mount Hamilton CRC, 1411 Upper Wellington St., Hamilton, Ont., on
Saturday, October 15, 1988, from 2-5 p.m.
Mount Hamilton CRC cordially invites friends and acquaintances to help us celebrate this happy occasion.

The Committee of Concerned Members
(Classis Niagara Chapter)

heartily invites you to participate in their first season of study and discussion on
October 28, 1988
at the Bethany CRC in Fenwick, at 8:00 p.m. We will begin with the study of introductory background to the Canons of Dordt. For further information, call the secretary Addie Van Hooydonk at 934-8300.

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Events/News

DAF trucks, a billion dollar concern

Stan de Jong

EINDHOVEN, the Netherlands — This country's top truck manufacturer, DAF, has been awarded the prestigious King William I Prize for Industry. And the DAF 95, a truck launched by the company last year, was chosen as "Truck of the Year" for 1988.

Eindhoven, in southern Holland, is perhaps best known as the home of the Philips Electronics Group. It is the city where Anton Philips began manufacturing lightbulbs in an

old shed, creating what was to become one of Europe's biggest companies. Just down the road from Philips' famous shed was a small workshop where the van Doorne brothers, Wim and Huub, started a small construction firm during the "Great Depression."

The saga of the van Doorne Automobile Factories (DAF) — much like that of Philips — has the ingredients of a first-class success story. In DAF's heyday, 100,000 passenger cars were rolling off the assembly

lines annually. A revolutionary transmission system, pioneered by Huub van Doorne, is now being supplied to several major car manufacturers. Today, DAF Trucks is a thriving company which has won a place among the top five European truck manufacturers.

A major invention

Every time DAF Trucks' chairman Aart van der Padt enters his office he is reminded of the pioneering work done by the legendary founders of the company: on the wall hang portraits of "Master" Huub and "Master" Wim as they were affectionately called.

Van der Padt also personifies a slice of DAF history. As technical manager he supervised the development of DAF's new model 343 car. This vehicle became the Volvo 340/360 series after the Volvo

group of Sweden took a majority stake in DAF's passenger car division, which was renamed Volvo Car. A million units have since been produced.

Van der Padt joined DAF in the mid '50s as a newly-graduated mechanical engineer. Then, DAF had only been producing trucks for a few years, mainly to fill an order for military vehicles. But he saw the van Doorne brothers' dream come true: DAF became a full-fledged automobile manufacturer.

This event coincided with another major milestone: the invention of the Variomatic transmission. Puttering around in his backyard, Huub, the more technically-minded of the van Doorne brothers had developed a unique belt-driven automatic transmission. The Variomatic did away with the gear changes associated with

manually-controlled or conventional automatic transmissions.

Successes, setbacks and changes

In 1958, DAF launched its first passenger car, the DAFfodil, which incorporated the new invention. It was advertised as a low-priced car, easy to drive thanks to the Variomatic. It and later versions were enormously successful. By the end of the '60s the van Doorne empire had 13,000 employees and was turning out 98,000 passenger cars a year.

Nevertheless, DAF was severely hit by the oil crisis. Sales of cars fell sharply. In the '70s, DAF could no longer raise the hundreds of millions of guilders needed to cover development costs and set up an extensive dealer network. Furthermore, the company's founders, Huub and Wim van Doorne, retired.

In 1975, the decision was made to split DAF into three separate companies: 1. ownership of the passenger car division was transferred to the Volvo group of Sweden and the Dutch government (where under the name of Volvo Car it is now successful in its own right); 2. the pride and joy of the van Doorne brothers, the fully-automatic transmission, went to a specially-created company, van Doorne's Transmission (VDT); and 3. the nucleus of the old DAF company, the trucks business, came under the leadership of another member of the family, Piet van Doorne.

Expansion into Britain

DAF's share of the European market for trucks of nine tonnes and over has risen from four to 11 per cent. Says van der Padt: "Our biggest competitors, Mercedes, Renault and Iveco (Fiat), are still a long way ahead of us. But we are gaining fast on number four: Volvo."

In 1987, DAF made another major move. It acquired Britain's Leyland Trucks from the state-owned Rover vehicles group, a money-losing company, though still Britain's biggest truck producer. The Freight Rover vans business was another acquisition.

Both the Thatcher government (which wrote off the debts) and the British trade unions (which agreed to the loss of 2,700 jobs) complied with DAF's conditions for the takeover. In mid-1987 the deal went ahead and the company, officially renamed DAF BV, doubled its size overnight. Including the 5,000 new British workers, there are now 16,600 names on the company payroll, a figure that exceeds even that of the old DAF in its heyday.

Continued on page 17...

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Conductor: Sander Van Marion

The male choir of Katwyk is on tour in Canada. This Dutch male choir will be accompanied by four soloists: REINATA HEEMSKERK — alto, JAN VEENJE — grand piano and organ, PETER BONTJE — piano/keyboards, and GERRIT VAN DER HEIDEN — trumpet. These 125 voices will bring you an interesting varied program in Dutch and English.

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October 19: OTTAWA

8:00 p.m., in the Dominion Chalmers United Church

Free will offering

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October 21: KINGSTON

8:00 p.m., in the St. Georges Cathedral

Tickets \$8.00 and \$6.00 seniors and students

For information call Gerard Moraal (613) 546-3376

October 25: HAMILTON

8:00 p.m., in Hamilton Place

Reserved tickets \$15.00, seniors and students \$10.00 at the door, if available. 10% off parties of 25 people or more.

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DAF trucks, a billion dollar concern

... continued from page 16

Van der Padt believes that the expansion into Britain was vital to DAF's survival. Several profitable sidelines have been developed in recent years, such as building military vehicles and landing gear for F-16 jet fighters. But the production and sale of trucks remain DAF's most important activity.

Because of the high cost of research (200-million guilders a year) and the greater demands made by customers, only the biggest players will continue to operate successfully into the turbulent truck market, according to van der Padt.

The European community

Van der Padt is convinced that removal of the remaining trade barriers within the European Community (EC) by 1992 will lead to a significant increase in road transport. In view of this optimistic outlook, DAF plans to concentrate on the European market in the immediate future, while



Photo: Albert Roosenburg
Chairman Aart van der Padt.

continuing its business in Africa and the Middle East.

Says van der Padt: "Europe is the biggest market for trucks, even bigger than the American and Japanese markets. Our own pond is big enough and there are still plenty of fish for

us to catch." Today, with a turnover of 3.8-billion guilders and a net profit of 60-million guilders, DAF Trucks, is indeed, a prosperous business.

(adapted from an article in the Holland Herald, August 1988)

Doctor reports that prayer for the sick gets results

SAN FRANCISCO, Calif. (EP) — According to a doctor's report in a medical journal, prayer for the seriously ill has a measurable therapeutic effect.

Dr. Randolph C. Byrd's conclusions, which appeared in the July 1988 issue of *Southern Medical Journal* were drawn from observing about 400 people admitted to the coronary care unit of San Francisco General Hospital over a nine-month period.

According to the study, active, born-again Christians from several denominations prayed for 192 patients. Another 201 patients made up the control group, for whom no one was known to be praying. "The intercessory prayer was done outside the hospital daily until the patient was discharged from the hospital," the report specified. Intercessors were assigned randomly to patients, who only knew the patient's first name, diagnosis, and general condition, and were given only brief updates on condition from time to time.

At the conclusion of the study, Byrd reported that those who received prayer had "significantly lower severity" scores. Those who were not part of the 192 required more "ventilatory assistance, antibiotics, and diuretics." Patients were rated good, intermediate, or bad by hospital personnel other than Byrd, who had no personal contact with any of the patients, all of whom were

selected at random. Eighty-five per cent of those who had been prayed for received a rating of "good" as opposed to only 73 per cent in the control group.

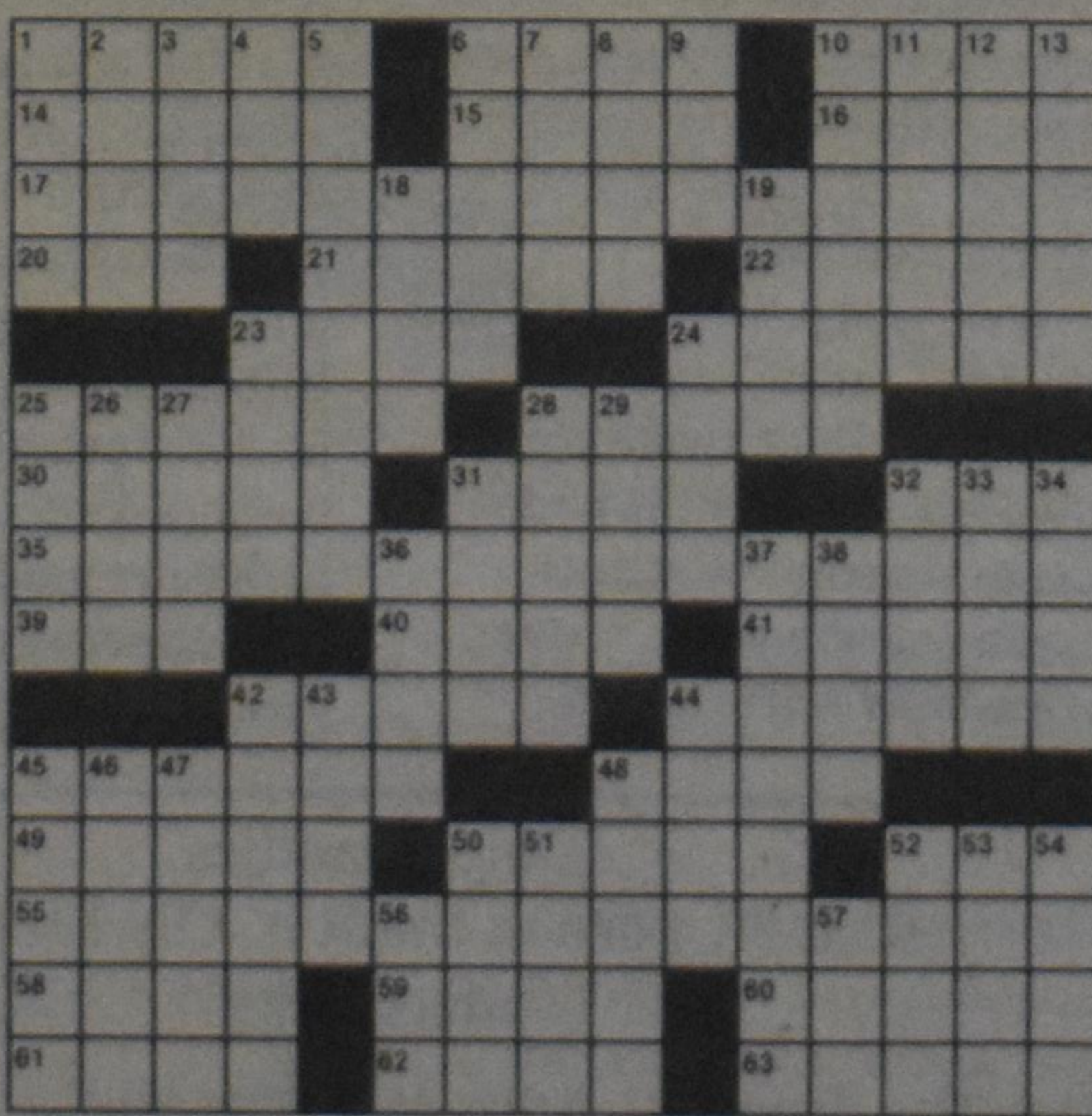
On the other end of the scale, 14 per cent of those being prayed for were ranked as "bad" while 22 per cent of the control group were rated the same.

Weekly Crossword

by Arthur M. Whelan

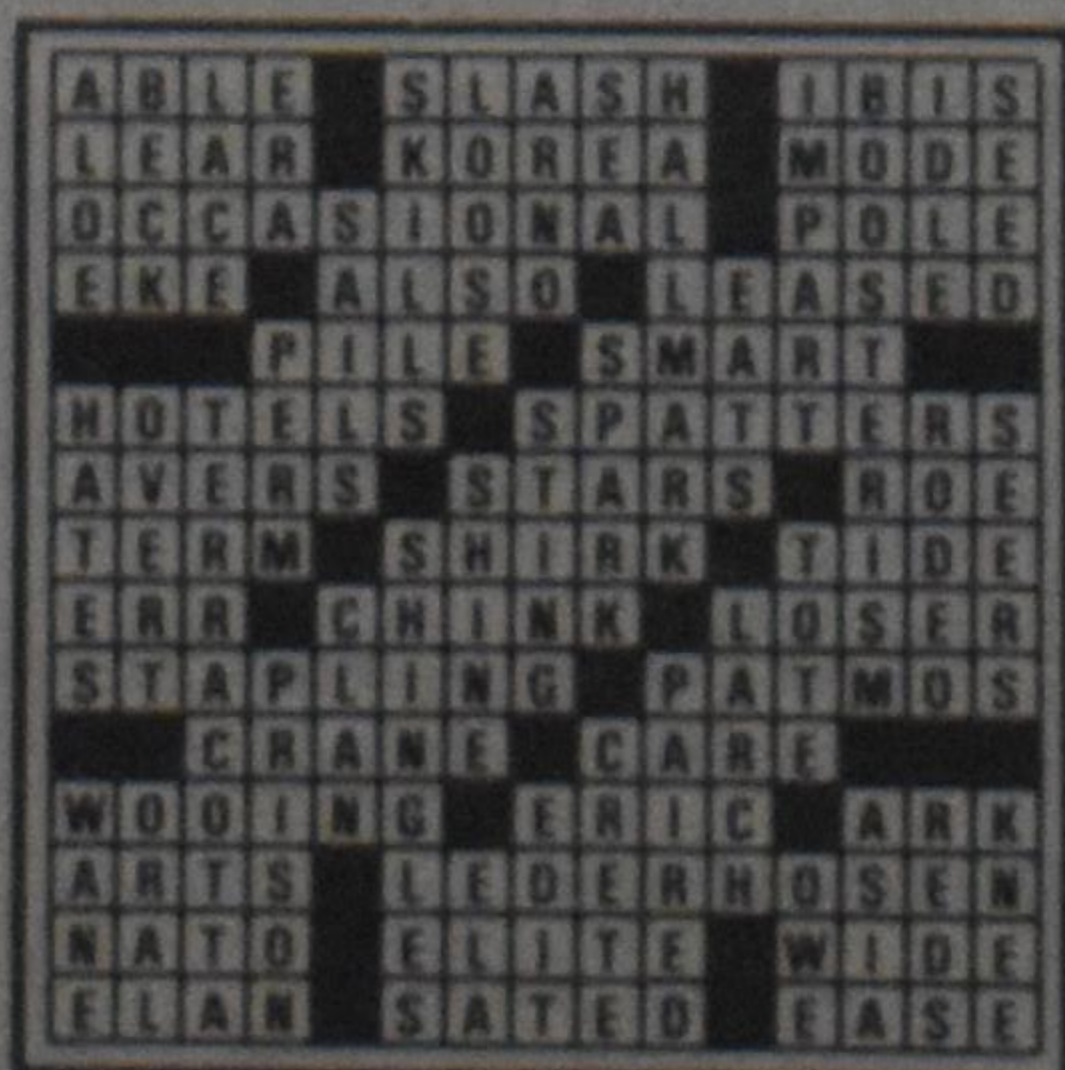
- ACROSS
- 1 Flat-topped hills
 - 6 Rapid
 - 10 Recounted
 - 14 Abscond
 - 15 Govt. agcy.
 - 16 Site
 - 17 US president
 - 20 Old card game
 - 21 Lubricated
 - 22 Solo
 - 23 Gaelic
 - 24 Gems
 - 25 "Peter Pan" author
 - 28 Guide
 - 30 Submarine
 - 31 Nobleman
 - 32 Bed
 - 35 US president
 - 39 View
 - 40 Ripens
 - 41 Dwelling
 - 42 Bet
 - 44 Arthurian paradise
 - 45 Predicament
 - 48 Beloved of Galatea
 - 49 Lock of hair
 - 50 Constellation
 - 52 Parched
 - 55 US president
 - 58 Ms. Adams
 - 59 Abominate
 - 60 Puff up
 - 61 Dandelion for one
 - 62 Bauxite et al.
 - 63 Eatery

- DOWN
- 1 Whimper
 - 2 Saint for sailors
 - 3 London section
 - 4 Mimic
 - 5 Lass from La Paz
 - 6 "Kitty" (film)
 - 7 Arthur of tennis
 - 8 Fish



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Last Week's puzzle



- 43 Church recess
- 44 Made a hole in one
- 45 Scatter
- 46 Rudimentary
- 47 Lace again
- 48 Buenos
- 50 At a distance
- 51 Fixed method
- 52 Actress
- 53 Plexus
- 54 Belg. river
- 56 Gr. letter
- 57 Common Arabic name

Calendar of Events

- Oct. 15 Open House from 2-5 p.m. at Mount Hamilton CRC, **Hamilton, Ont.**, to celebrate Rev. Raymond J. Sikkema's 25 years in the ministry.
- Oct. 15 29th Annual Meeting of the All-Ontario Diaconal Conference. From 9 a.m. till 4 p.m. at John Knox Christian School, **Brampton, Ont.** Twenty workshops. For registration material, contact your deacons.
- Oct. 15 "Organ and Trumpets" featuring the Brouwer brothers and Andre Knevel. At 7:30 p.m., Centennial United Church, **London, Ont.**
- Oct. 15 Festive Concert "Prelude to a Celebration" at 8 p.m. in Grace CRC, **Scarborough, Ont.**
- Oct. 15-16 40th Anniversary Celebration at Immanuel CRC, 63 Church St. East, **Brampton, Ont.**
- Oct. 15-16 25th Anniversary Celebrations of the Willowdale CRC, **Toronto, Ont.** See advertisement for details.
- Oct. 15-25 Concert by Katwijk's Chr. Male Choir "Jubilate", with 125 "voices, directed by Sander van Marion. Also featuring Reinata Heemskerk and organ, keyboard and trumpet soloists. Oct. 15: **Montreal**, Pollack Concert Hall; Oct. 19: **Ottawa**, Dominion Chalmers United Church; Oct. 21: **Kingston**, St. Georges Cathedral; Oct. 25: **Hamilton** Place. All concerts begin at 8 p.m. Mother / Daughter Workshops on Oct. 15, 29 or Nov. 12, from 9:30 a.m. till 5 p.m. at 10 Norris Place, **St. Catharines, Ont.** Led by Joanne and Patricia Vandermaas. \$70/duo. To register call (416) 684-4095.
- Oct. 17 "Organ and Trumpets" featuring the Brouwer brothers and Andre Knevel. At 8:15 p.m., Covenant CRC, **St. Catharines, Ont.**
- Oct. 20 Fall Rally of the Chr. Ref. Ladies Societies. At 10 a.m., Grace CRC., **Chatham, Ont.** Speakers: Rev. J. Klomps and Mr. Robert McFarlane. Costs \$3. Bring your own lunch.
- Oct. 20-22 Conference on Christianity and Canadian culture, co-sponsored by the ICS and Evangelical Fellowship of Canada. The three-day event will be held at the ICS, 229 College St., **Toronto, Ont.** Speakers representing major denominations will examine how their traditions have related to and influenced Canadian society.
- Oct. 22 1988 Holy Spirit Conference to the Reformed Faith. In the Bramalea Baptist Church, **Brampton, Ont.** For advance workshop registrations call (416) 890-3222.
- Oct. 22-23 25th Anniversary of the **Kingston** Chr. School. For info. call Mrs. Sigrid Vandermeer at (613) 389-5050.
- Oct. 24-25 Conference on the CRC and Canadian culture, co-sponsored by ICS and the CCRCC. At Redeemer College, **Ancaster, Ont.** Speakers and respondents will identify ways by which the CRC and its members have been trying to be a leaven in Canadian society in the past 40 years, and analyse the diversity of views on influencing society that have been developed in the past 10 years.
- Oct. 28 Inspirational meeting sponsored by Concerned Members (Classis Chatham) at 8 p.m. in the Bethel CRC, **London, Ont.** Speaker: Rev. Stephen Arrick.
- Oct. 28 Annual Meeting of The King's College at 8 p.m. in the New Westminster CRC, **Burnaby, B.C.**
- Oct. 28 Concerned Members (Niagara Chapter), study session at 8 p.m. in Bethany CRC, Fenwick, Ont. For info. call (416) 934-8300.
- Oct. 29 Classis Niagara Elders' Conference at 9:30 a.m., Trinity CRC, **St. Catharines, Ont.** Topic: "How to deal pastorally with victims of abuse (physically, mentally, sexually)." Speaker: Vince Purpura (St. Catharines General Hospital).
- Oct. 29 "A Century of Missions", at 8 p.m., Great Lakes Chr. College, **Beamsville, Ont.** Speaker: Juan Boonstra of the Back to God Hour.
- Oct. 29 Elder/Deacon Conference from 9-3 p.m. at Reformed Bible College, 1869 Robinson Rd., SE, **Grand Rapids, MI 49506** (phone 616-458-0404). \$15/person, \$150 maximum for 9 or 10 persons from same church. Call or write RBC for complete details.
- Oct. 29 Canadian Scientific and Christian Affiliation Seminar from 10 a.m. to 3 p.m. at Spring Garden Baptist Church, 112 Spring Gardens Ave., **North York, Ont.** Theme: "Created Male and Female — The meaning of our sexuality." Speakers: Derk Pierik, Ken Van Wyk and Diane Marshall. To register call (416) 225-2179.
- Oct. 31 Fifth Annual Senior Citizens Day at Redeemer College, **Ancaster, Ont.** Lunch \$7.50. For info. call (416) 648-2131.
- Nov. 2 CHP National Political Rally at 7:30 p.m., Hamilton Convention Centre, (second floor - ballroom), **Hamilton, Ont.**
- Nov. 2-5 CRWRC Leadership Conference, **Estes Park, Colorado.** For info. contact your diaconal conference secretary.
- Nov. 4-6 Home Coming Weekend at Hamilton District Chr. High School, **Hamilton, Ont.** Social activities, brunch, sports, banquet, fellowship and fun!!
- Nov. 5 Arts & Craft Sale and Auction at Sarnia Chr. School, 1273 Exmouth St., **Clearwater, Ont.** Starts in the afternoon.
- Nov. 5 Bazaar at Trinity Chr. School, Walker's Line, **Burlington, Ont.**, at 11 a.m. Dinner at 4:30 p.m. Auction at 6 p.m. Come one and all.
- Nov. 5 Pipe Organ Dedication Service at 8 p.m. Calvary CRC, **Flamborough, Ont.** Organist: Adrian Strybos.
- Nov. 5 Back to God Hour Rally, at 8 p.m., St. George's Anglican Church, **Guelph, Ont.** Speaker: Bassam Madany. Music: OCMA Directed by Leendert Kooy, Andre Knevel organist.
- Nov. 5-6 Calvin College Band Concerts; directed by Derald De Young. Nov. 5: 8 p.m. Chatham District Chr. Sec. School, **Chatham, Ont.** Nov. 6: 2 p.m. First CRC, **Sarnia, Ont.**
- Nov. 8 RCBPA Hamilton Chapter dinner meeting at 6:30 p.m. at Redeemer College, **Ancaster, Ont.** Speaker: Harry Antonides. To reserve call (416) 524-1203.

Advertising deadlines

Dated	Mailed	2-column ads	Classified deadlines
Fri. Oct. 21	Tues. Oct. 18	Wed. Oct. 12-8:30a.m.	Thurs. Oct. 13-8:30a.m.
Fri. Oct. 28	Tues. Oct. 25	Wed. Oct. 19-8:30a.m.	Thurs. Oct. 20-8:30a.m.
Fri. Nov. 4	Tues. Nov. 1	Wed. Oct. 26-8:30a.m.	Thurs. Oct. 27-8:30a.m.

Dutch

Druk mijn hand, MARJAN

De tijd drenst. Net als daar buiten. Opa van Twillert staat mistroostig voor het hoge raam van de lichtgroene ziekenhuiskamer. Buiten spatten regencirkeltjes op het asfalt van het binnenhofje. Vier schriel-opgeschoten boompjes met ijzeren hekjes er om heen. Symmetrisch geplant. Moet je vroeger bomenkweker geweest zijn ... dan maak je je toch nijdig op die lui die jaren geleden die boompjes daar in het asfalt duwden? Een boom kan toch niet tieren zonder zonlicht? Boos draait Opa zich om en gaat voor de zoveelste maal weer in de voor zijn leeftijd zeer ongemakkelijke stoel zitten.

Zo heeft hij het oog op het bed. Op het jonge, inwitte gezicht van zijn kleindochter Marjan. Niets beweegt er op dat gezicht. Door de halfgeopende mond vliedt om de drie seconden een tochtje adem. De zwoele wind die door de luchtkoker-van-een binnenhof naar beneden tuimelt, zucht een briesje door het half geopende raam en beweegt een paar losgewerkte blonde haren op het witte kussen.

Blijf nu maar zitten, denkt Opa van Twillert. Weer grijpt hij *Time*. De foto's kent hij haast uit zijn hoofd, de Engelse woorden zeggen hem niets. Hij is niet van plan op zijn 85ste nog een andere taal te leren. Hoeft ook niet als je een heel leven hebt om over te denken.

Een vogeltje, dat tegen het voorraam van hun huis vloog vroeger. Mensen, hoe komt hij daar nu ineens aan te denken? Acht jaar was hij. Was naar buiten gehold en schulpde het warme diertje in zijn handen. Het vogeltje scheet warm op zijn hand. Moeder had hem een schoenendoos gegeven. Een paar oude sokken van vader dienden als het bedje waarin hij voorzichtig het vogeltje lei. Elke vijf minuten was hij gaan kijken of het nog leefde. Maar onder het warm eten mocht dat niet, ofschoon hij zat te

popelen. Vader las een lang hoofdstuk uit Jesajah. Toen nog een lang gebed. Vergat helemaal voor het vogeltje te bidden. Vader had wel andere dingen aan zijn hoofd. Och, mocht het de Here der Heerscharen behagen zijn vele vuile zonden te vergeven en de weerspannige broeders in de kerk tot de heilstaaf doen terugkeren. Amen.

Naar het vogeltje. De oogjes knipperden niet meer. Het bekje hapte niet meer naar adem. Dood was het vogeltje. Was het toen dat hij was begonnen zijn geloof weg te werken?

Als jonge vent had hij de kerk verlaten. En Egbert, Marjans vader, zijn Egbert die het na Indonesië niet meer zag zitten in Nederland, was als een totaal-onkerkelijk mens naar Canada gegaan. Trof daar een gelovig meisje. Trouwen?, maar dan mee naar de kerk, had Mieke gezegd. Ach, als er liefde in het spel is, neem je dat toch op de koop toe? Ouderling was hij nu. Als in het zakenleven, maakte hij ook in de kerk snelle promotie, die gladder Egbert.

Opa springt op ... het dode vogeltje ... in de tuin had hij het huilende begraven. Stel je voor dat Marjan ... hij buigt zich over de ijzeren stang van de bed-railing die 's nachts omhoog getrokken wordt. Onzin natuurlijk. Een meisje dat al vier weken in een coma ligt valt zo maar niet uit bed. Hij legt zijn oor op haar mond. Haar adem is licht, maar regelmatig. Zijn hand streelt het blonde haar. Zijn andere, blauw-geaderde hand zoekt haar hand die stil op het laken ligt. "Marjanneke, hoor je

Opa? Ik ben bij je hoor, al drie weken. Al een hele poos. Druk mijn hand, Marjan, als je me hoort. Toe maar, meisje, toe maar. Had je toch niet moeten doen, kind, zoveel drugs in te nemen ...

Er komt geen lichte druk en steunend op de ijzeren stang recht hij zijn stramme rug. De hardgroene rotstoel lokt hem niet aan.

Weer staat hij voor het raam. Een "drug-overdose" noemen ze dat hier, peinst hij. Je las het in de krant, maar nu was het wel heel dichtbij gekomen. In Toronto was het gebeurd. Zomaar had die grote stad Marjan opgeslokt. Direct na highschool was ze ineens verdwenen. Ze is een buitenbeentje, had Egbert geschreven, gedraagt zich onbeschoft tegenover ons en ik moet haar dwingen naar de kerk te gaan. Kom je nog eens vader, het is alweer zo'n tijd geleden!

Hij had Egbert en Mieke nooit verteld, waarom hij de reis naar Canada bleef uitstellen. Hij voelde zich helemaal niet thuis bij hen, maar dat kun je toch moeilijk schrijven? Egbert bleef maar doorklieren over zijn prachtige zaak en de moeilijkheden in het kerkleven. Alsof hij daar belang bij had. Egbert, die klokslag zes uur thuis kwam, at, sliep en vertrok naar de een of ander christelijke vergadering. Mieke, die met zo'n groot inkomen toch helemaal niet hoefde te werken, was secretaresse op een advocatenkantoor en vertrok 's avonds ook. Egbert was toch nooit thuis en Marjanneke zat fijn op haar kamertje te studeren. Piekfijne dame, die Mieke, rode nagels en tenen en flink wat spul om de ogen ... Opa gruwde er van.

"Wat doen jullie toch met al dat geld," had hij eens geschreven. Daar kwam geen antwoord op. Eigenlijk had hij moeten vragen: "Wat doen jullie met de kinderen." Maar dat was weer wat te intiem.

Een verpleegster. "You OK, grandpa? Would you like another coffee?" "Ja, ja, coffee, da's nice," zei hij met zijn charmantste glimlach.

Weer kijkt hij naar het bed. Zeventien jaar geleden kwam hij voor het eerst naar Canada. Had een zandbak voor Marjanneke getimmerd. Werkte in de verslommerde tuin, want toen al had Egbert het druk met zijn nieuwe zaak. Zette een stoel naast de zandbak en liet het kindje paardrijden op zijn knie. Praten deed ze nog niet. Hij probeerde haar "Opa" te doen zeggen. Haar lipjes vormden de "o" maar het ploffertje "p" ... daar had ze geen kaas van gegeten. Hij zette haar terug in de zandbak en ging verder het gazon te wieden. Ineens ... hoorde hij het goed? "Opa ... opa ... opa." Guitig keek ze door de spijltjes van de zandbak. Ze kon er niet genoeg van krijgen zijn naam te noemen. Ongeduldig had hij gewacht tot Mieke en Egbert 's avonds thuiskwamen. Maar ze hadden er weinig aandacht aan geschonken. Ze waren zo, zo moe!

★★★★

Alleen om Marjanneke had hij de vele reizen naar Canada gemaakt in het begin. Later, toen hij zich als een vreemdeling in Egberts huis voelde was hij niet meer gegaan. Hij had Marjan niet zien ontplooiën tot een recalcitrante jongedame. Op de foto's leek ze een schoonheid. Nooit had Egbert geschreven dat ze op vijftien-jarige leeftijd al een kindje verwachtte. Een ongeboren kindje dat zo maar ineens verdween. Dat was hij pas later gewaar geworden. Toen, voor het eerst, had hij Egbert en Mieke flink de waarheid gezegd. Tot zijn eigen grote verbazing had hij zelfs de Bijbel aangehaald. "Jullie met je vrome praatjes en je burgerlijke godsdienst hadden toch beter moeten weten." Ze hadden gezwegen, maar veranderden hun levenswijze

niet. Daarvoor stond er te veel op 't spel. De zaak was een miljoenenzaak geworden.

En nu, drie weken geleden, een telefoontje. "Kom nu, vader, Marjan ligt in het ziekenhuis, we zullen je later wel vertellen ... ons werk staat ons niet toe de hele dag bij haar te blijven."

De verpleegster bracht de slappe koffie. Terwijl hij het eerste teugje dronk was hij er zich plotseling van bewust dat hij bad. "God, God, God, maak haar toch beter. Het is zo'n lief kind onder dat harde pantser. Ze heeft immers nooit liefde ondervonden ..."

Door het raam voelde hij de wind kouder worden. Weer werd het avond. Mieke zou zo wel komen. Voor een half uurtje. Ze was te bedrijvig om langer stil bij het bed te zitten.

Kom, even naar de 'washroom'. Hoorde hij het goed? Al bij de deur draaide hij zich snel om. Haar hand lag anders op het laken. Hij schoot op het bed af ... zag de pupillen draaien in de halfgeloken ogen. Hij nam haar hand in de zijne en voelde een zachte druk tegen zijn palm ... een hand die leefde! Trillend over zijn hele lichaam boog hij zich naar haar toe. "Opa, opa, are you here?" "Ja, hoor, kind, al drie weken, helemaal uit Nederland gekomen." Ze fluisterde: "I knew you were here all the time. I played in the 'zandbak' and you made me say 'Opa, right?'"

Jan van Twillert was al bij de deur van de ziekenhuiskamer. "Nurse ... nurse ... kom direct!" Toen hij terug kwam bij het bed, sliep ze al weer ... met een glimlach op het mooie gezichtje.

En opa Van Twillert, die bij een schoenendoos met een dood vogeltje God verloor, vond in een ziekenhuiskamer in Canada zijn Heer terug.

Herman de Jong woont in Jordan Station, Ont.

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to act justly
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| 4. Nederlandse gedichten o.a. Nel Benschop (30 minuten) | \$4.00 |
| 5. Bijbel Bandje (O kom, O kom, Immanuel) | \$5.00 |
| 6. Troostrijke Bijbelgedeelten | \$5.00 |

Dialecten Serie

- | | |
|---|--------|
| 7. Grunneger Spul (Fries en Drents: in de toekomst) | \$5.00 |
|---|--------|

Non-Seniors please add \$1.00 for postage.

Voorlopig graag geen brieven meer, ik kan ze niet meer beantwoorden!! Men schreef: did zijn ideale kleine Kerstgeschenkjes voor ouders en grootouders. Maar sommige grootouders hebben niet eens een tape recorder. 't Is maar een suggestie!

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Een televisie-portret van twee uur waarin Hella Haasse spreekt met H.M. Koningin Beatrix over haar werk en persoonlijk leven. De Nederlandse vorstin in familiekring, in haar werkkamer en haar atelier op de zolder van Huis ten Bosch. Zij neemt u mee op een rondleiding door Paleis 't Loo en spreekt openhartig over haar dagelijks leven, haar ambities en gevoelens. Bestelling bij vooruitbetaling per cheque of money order betaalbaar aan DE KRANT. Stuur uw opgaaf met vermelding VHS of BETA en uw naam, adres (met postcode) plus cheque of money order naar:

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Predikant blaast straks in Franeker midwinterhoorn

HENGELO — Over het water van de Franeker grachten zal over enkele maanden de roep van de midwinterhoorn klinken en het geluid zal weerkaatsen tegen de huizen.

Prediker stuurt vanaf Ameland overdenkingen

BALLUM — Een Ermelose gereformeerde dominee heeft, vakantie vierend op Ameland, de gemeente op de Veluwe meditatieve 'Groeten uit Ballum' gestuurd die 'voor het leerhuis' in de kerkbode zijn opgenomen.

Tot de volgende overdenkingen kwam de prediker:

"Een eiland van rust is een bron van inspirerende gedachten.

Zon: Waar zon is is geen regen, waar liefde heerst geen onvrede.

Zand: Zijn wij zand in Gods molens of vormen wij een duinpan/een beschutting in het landschap dat aarde heet?

Zee: Eb en vloed; voorspoed en tegenspoed wisselen elkaar af.

Wind: Thuiskomst na tegenwind schept meer voldoening dan altijd de wind mee hebben.

Vogels: Zomaar een bord: gelieve de vogels niet te verontrusten. Wat dunkt u van zo'n bord bij de gemeente (broedplaats van het heil)?

Strand: Eindeloze stranden en weergaloze verten relativeren de eb en vloed van ons bestaan."

Overgenomen uit: Friesch Dagblad.

Kardinalen baden aan eigen strand

ROME — Vlakbij Rome ligt een van de meest exclusieve stranden ter wereld. Het strand van Polidoro wordt alleen bevolkt door bisschoppen en kardinalen, die hier de hitte van Rome ontvluchten, terwijl ze niet in verlegenheid kunnen worden gebracht door voorbij huppelende topless dames. Het tweehonderd meter lange strand werd twintig jaar geleden door paus Paulus VI gehuurd voor het hoogerwaard personeel.

Toen hij nog geen paus was, behoorde Karol Wojtyla tot de geregelde gasten van het Vaticaan-strand. Sinds hij paus is zwemt de Pool in zijn eigen zwembad in het pauselijk zomerverblijf van Castel Gandolfo. In Polidoro zijn de bisschoppen onder elkaar. Voor het zeer civiele prijsje van 35.000 lire (ongeveer 53 gulden) hebben de geestelijken hier volpension.

Overgenomen uit: Friesch Dagblad.

"Luister", zullen de mensen zeggen, "een dominee groet Franeker". Wie? "Dominee Gerrit Karssenbergh van de gereformeerden."

Op zondag 4 september hoopt deze uit Hengelo (O) afkomstige predikant te worden verbonden aan de gereformeerde kerk in Franeker. Sinds maart van dit jaar is er een vacature, ontstaan door het vervroegd uitreden van dominee Verhoog.

In het kerkblad Tweeklank (van de Hervormde gemeente en de Gereformeerde kerk in Hengelo) van afgelopen zaterdag vertelt ds.

Karssenbergh dat hij bij zijn afscheid van de kerkeraad een midwinterhoorn heeft gekregen. Hij is het midwinterhoornblazen nog niet meester, maar hij hoopt straks in Franeker de roep van de hoorn te laten weerklinken. "Boven een Franeker gracht zal het best lukken".

Overgenomen uit: Friesch Dagblad.

Nieuwe Testament in Russisch blad

JERUZALEM (AP) — In de Sovjet-Unie heeft de redactie van een tijdschrift het plan opgevat om het Nieuwe Testament als vervolgverhaal uit te brengen. Het plan beoogt de verkoop van het tijdschrift te bevorderen, zo heeft een leidinggevende Russische Bijbelgeleerde gisteren bekend gemaakt.

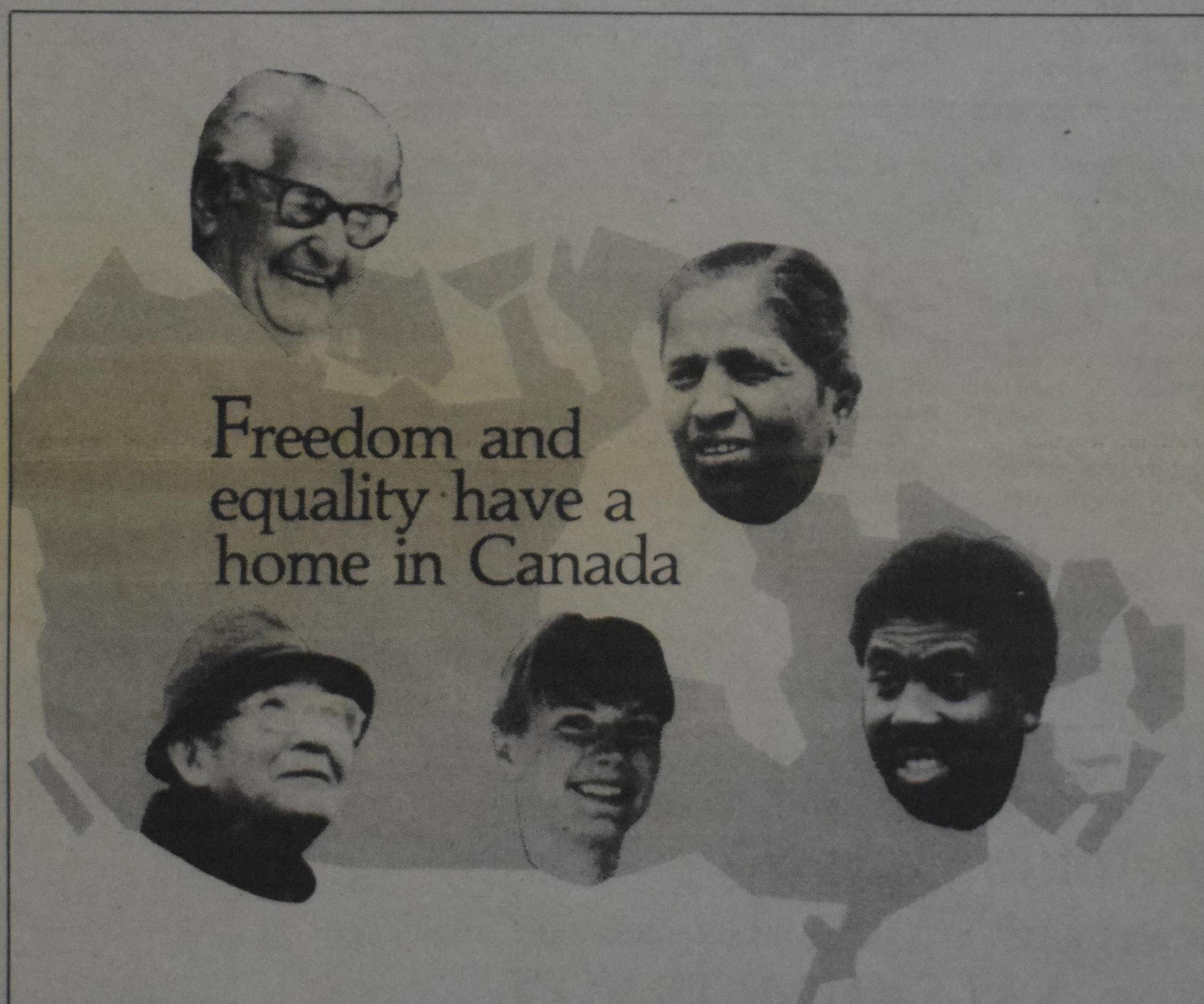
De Sovjet-geleerde Sergei Averintzev vertoefte met een delegatie Russische filmers in Jeruzalem voor het jaarlijkse filmfestival aldaar. Tijdens een lezing aan de Hebreeuwse universiteit van Jeruzalem, maakte hij de plannen van het

tijdschrift 'V Mire Knig' (In de Wereld der Boeken) bekend.

Averintzev erkende eerst geschokt te zijn, maar later te hebben bedacht dat op deze manier zeer veel Sovjet-burgers kennis kunnen nemen van de inhoud van het tweede Bijbeldeel. Tot voor kort werd de Bijbel niet officieel gepubliceerd in de Sovjet-Unie.

De 61-jarige Bijbelgeleerde werd onlangs door de redactie van het tijdschrift aangezocht om het Nieuwe Testament van voetnoten te voorzien.

Overgenomen uit: Friesch Dagblad.



Hon. Barbara McDougall: "De Federale Regering van Canada heeft zich toegewijd aan een immigratieplan dat er naar streeft billijk en onpartijdig te zijn voor iedereen die toegang zoekt in ons land.

"De Canadese Immigratiewet handhaaft onze tradities van sociale rechtvaardigheid en menslievendheid, tegelijkertijd de economische en sociale ontwikkeling van ons land op 't oog houdend. De echte droom van immigratie naar Canada betekent een nieuw en beter tehuis voor iedereen."

Voor inlichtingen of hulp, neem contact op met uw dichtstbijzijnde "Canada Immigration Centre."



Employment and
Immigration Canada
Barbara McDougall, Minister

Emploi et
Immigration Canada
Barbara McDougall, ministre

Canada

This is our home - O'Canada

Children's books

Through the eyes of the artist

Meet Edgar Degas, by Anne Newlands; illus. by Edgar Degas. Toronto: Kids Can Press, 1988. Hardcover, 32 p., \$12.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Anne Newlands introduces 19th-century artist Edgar Degas to young readers in this collection of 15 colour reproductions representative of Degas' life work. There are portraits, dancers, race-horses and scenes from everyday life in Paris.

Newlands has taken the liberty of giving Degas a voice. So in the comments accompanying each colour plate, Degas himself speaks.

He gives the reader insights into his personality and thinking. Going through the book is like going on a personal tour with Degas. He tells us what to look for and what motivated him to paint the scenes he did. He talks to us about life in the busy streets of Paris, he introduces us to his favourite singer at a noisy cafe and we meet some of his family and friends. We find out why dancers and horses intrigued him so much.

This unique relationship between text and artwork has resulted in a pleasing and informative study of Edgar Degas.

Anne Newlands' choice of reproductions is certain to appeal to children. The wax

sculpture of a 14-year-old dancer, complete with real ballet costume and silk ribbons, is as intriguing today as it was when Degas first unveiled it. And the bold eyes on the face of the artist's self portrait still demand closer scrutiny. Newlands has given the reader a unique vantage point from which to explore the paintings — through the artist's own eyes and insights. The conversational and straightforward dialogue challenges the reader to examine each page with care.

The fine quality of the reproductions aids in conveying some of the power and beauty of Degas' work.

Meet Edgar Degas is a wonderfully informal introduction to a great artist. Although recommended for readers age 9 and up, this book is sure to appeal to younger children sitting alongside an enthusiastic adult.



Friends of God

Wayne Brouwer

A distant call

The promise is ... for all who are far off — for all whom the Lord our God will call. (Acts 2:39)

For one brief and shining moment, an unusual wave of patriotism swept our country. Half the world, and all of Canada, watched Ben Johnson take the Olympic gold! The fastest man in the world! A Canadian!

Even if the moment ended in tragedy and scandal, for two days it was "us" and "them," Canada vs. the World, and we were Number One!

When you're in the "in" crowd, that's fun. And when you're out, you're left in the cold. But that's the way of our world, isn't it?

Fellowship of the forgiven

Think of it this way: a man is convicted of a criminal act, but before he is sentenced to life in prison, the governing authorities issue a pardon. He is a convicted criminal yet permitted to live in society like a law-abiding citizen.

How do you think he will be treated? Obviously the community around him will not easily accept him: the children will be told to stay away from him; no employer will hire him; the banks won't give him a loan to buy a house and the landlords will refuse him as a tenant.

But what will happen to such a man? In desperation, he finally finds a home among a small community that takes him in. Why? Because these women, men, and children, like him, are convicted criminals. They also have received the pardon of grace. It is the pardon of the present, and not the sin of the past that gives them unity. It is the grace of forgiveness that makes them one and not the successes or failures of other times.

A colony of the Kingdom

That's the kind of picture of the Church of Jesus Christ that the Apostle Paul draws in Philippians 3. Formerly a bigoted and racist man named Saul, his own death sentence issued by heaven was commuted to life in the mission of love. He often wrote about his past experiences of an unkind world, a hell-hole of pride and racism, a demonic kingdom under the command of the devil. And then, in the brightness of the son's light, he shouts, "But our citizenship is in heaven!" (3:20)

The church is a colony in an alien land, an island of one kingdom in the midst of another. It is a haven of refuge, a beginning, this side of heaven, of the glorious Kingdom of God on earth. The password into the colony is the blood of Jesus Christ, sprinkled as a pardon on the conviction papers of the criminal. The new language spoken in the colony is not English or French or Dutch, but Love.

When we were in Nigeria, we were welcomed with much openness and gracious love by the N.K.S.T., the Church of Christ in the Sudan among the Tiv. But one practice in that denomination bothered us greatly. On communion Sunday, everyone wore white. Now, that's not a bad practice in itself, wearing white to symbolize purity before God.

But people who didn't wear white, regardless of their spiritual condition, were physically directed to the back part of the worship centre. When the elements of communion were passed, those individuals were served last, as if they were second class Kingdom citizens or inferior members.

His kind

Too often the ways of our world invade the colony of the church. We still think of "us" vs. "them," of "our kind" that's so different from "their kind." We protect ourselves in the warm fuzzies of our pea-pod, and look out smugly at others who could never truly belong.

But Peter's words shatter our nationalistic pride and ethnic isolation. "The promises of God," he says, "are for you and your children, and for those who are far off!" God calls; He stretches out his arms in the loving embrace of Christ, and we are the poorer if you try to limit his grace to "our kind." For "our kind" is "unkind" until, from far and near, it becomes "his kind"!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



From l. to r.: Baldwin Verstraete; Burloak staff: Sonya Siebner, Bill Brouwers and Linda Wilcke; Dirk Mast

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